



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The Praise (<i>is</i>) for Allah Who [<i>He</i>] created the Heavens ^w and the Earth ^w and [<i>He</i>] made the darknesses ^w and the illumination ^x ; afterwards who ^r unbelieved they ^z by their Lord <i>ya'adeloona (they^z equalize i.e. they partner other deities by Allah)</i> .	الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾
2. He Who created you ^b of a mud; afterwards [<i>He</i>] judged <i>ajalan</i> ¹⁴⁴⁵ (term-limit), and <i>ajalon (=ajalan) musamma</i> ¹⁴⁴⁶ (that which is designated and/or named) <i>endabo</i> (by His munificence/ by His Rule); afterwards you ^z dubitate.	هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَيَّ عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾
3. And He (<i>is</i>) Allah in the Heavens ^w and in the Earth ^w ; [<i>He</i>] knows your ⁿ secret and your ⁿ disclosure ¹⁴⁴⁷ and [<i>He</i>] knows what you ^z earn.	وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾
4. And not <i>ta'tee (comes/ being sent) (to)</i> them of an <i>Aya'ten</i> ^w (miracle/ sign/ message) of their Lord's <i>Aya'te</i> ^w (miracles/ signs/ messages) ^w except they ^z were <i>a'n (off) it</i> ^w shunners.	وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾
5. So <i>qad (already and affirmatively)</i> they ^z denied by the right ^x <i>lamma (when/ whence)</i> it ^x came (<i>to</i>) them; so will <i>ya'tee (approach/ come to)</i> them <i>an'ba'o</i> ¹⁴⁴⁸ (significant-and-availing-news) (<i>of</i>) what they ^z were by it ^x <i>yastah'zeoona (jesting/ affirmably jesting)</i> .	فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾
6. Have not seen they ^z how-many ¹⁴⁴⁹ We perished of before them of a generation We established/empowered ¹⁴⁵⁰ them in the Earth ^w what not [<i>We</i>] established/-empowered [for] you ^z ; and We sent the Heaven ^w over them (<i>showering</i>) abundantly; and We made the rivers run from beneath them then We (<i>caused</i>) them (<i>to</i>) perish by their offenses and We established-/found from after them generation [others] ¹⁴⁵¹ .	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَىٰ مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

¹⁴⁴⁵ The word “الأجل” means term-limit, see اللسان.

¹⁴⁴⁶ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

¹⁴⁴⁷ The word “الجهر” is a subjective, singular, masculine noun, meaning that which is disclosed, and disclosure is the closest in the sense of “exposure.” The word “loudening,” in terms of sound, does not seem applicable here.

¹⁴⁴⁸ See the Lexicon attached to this Translation for “naba’a.”

¹⁴⁴⁹ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

¹⁴⁵⁰ The word “مكَّن” in “مَكَّنَّاكُمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكَّن” per se.

¹⁴⁵¹ The word “قرن” = “generation” is a group of generally contemporaneous individuals regarded as having common cultural or social characteristics and attitudes. Thus, the word “آخريْن” = “others” is very apt description for the individuals of the “generation” and not as all lumped together.

7. And had <i>naẓẓalna</i> (<i>We recurrently descended</i>) on you ^g a book ^x in a paper (<i>parchment</i>) then touched it ^x they ^z by their hands surely (<i>would have</i>) said who ^r unbelieved they ^z : <i>en</i> (<i>not</i>) this except a magic manifester.	وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾
8. And said they ^z : <i>lawla</i> (<i>why have not</i>) (<i>been</i>) descended on him an angel; and had We descended an angel surely (<i>would have been</i>) judged/finished the matter; afterwards not they ^z (<i>be</i>) reprieved.	وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾
9. And had We made him an angel surely We (<i>would have</i>) made him a man (<i>to deal with men</i>) and surely We (<i>would have</i>) added on them what they ^z (<i>are</i>) adding.	وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيسُوبَ ﴿٩﴾
10. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>istob'ẓe'a</i> (<i>had been jested/affirmably jested</i>) by messengers of before you ^g ; then <i>haqa</i> (<i>deservedly besieged</i>) by whom ^r scoffed they ^z of them what they ^z were by it ^x <i>yastab'ẓeona</i> (<i>affirmably jesting they^z</i>).	وَلَقَدْ اسْتَهْزَأُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾
11. Let-say [<i>you^s</i>]: let-tread you ^z in the land; ^w afterwards let-look you ^z how [was] the deniers' consequence ^w .	قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾
12. Let-say [<i>you^s</i>]: for whom ^a what (<i>are</i>) in the Heavens ^w and the Earth ^w ; let-say [<i>you^s</i>]: for Allah; [<i>He</i>] wrote on Himself ^w the mercy ^w surely assuredly ¹⁴⁵² gathers you ^b [<i>He</i>] to 'The <i>Qeyamatey's^w</i> (<i>Judgment's</i>) Day ^x no suspicion (<i>is</i>) in it ^x ; who ^r lost they ^z their selves ^w verily they believe not.	قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾
13. And for Him (<i>are</i>) what reposed in the night and in the day; and He (<i>is</i>) The <i>Sameeo</i> ¹⁴⁵³ (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>) The Omniscient.	﴿١٣﴾ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤﴾
14. Let-say [<i>you^s</i>]: do other than Allah <i>attakhetho</i> ¹⁴⁵⁴ (<i>I take and presume</i>) a <i>wa'leyan</i> (<i>guardian/ally</i>); the Heavens ^w and the Earth's ^w <i>Fatte're</i> (<i>innately-perfect-Originator</i>); while <i>youtt'emo</i> (<i>[He] gives to: ingest/feed</i>) and [<i>He</i>] (<i>is</i>) not <i>youtt'amo</i> (<i>given to: ingest/feed</i>); let-say [<i>you^s</i>]: that I (<i>had been</i>) commanded that [<i>I</i>] be first (<i>of</i>) who ^p <i>aslama</i> (<i>he became Muslim</i>); and let-not you ^g assuredly be of the <i>mushre-keena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>).	قُلْ أَغْيَرِ اللَّهُ أَتَخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٥﴾
15. Let-say [<i>you^s</i>]: verily I fear/know ¹⁴⁵⁵ <i>en</i> (<i>if</i>) I disobeyed my Lord a great day's torment.	قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾
16. Whomever (<i>is to be</i>) parried <i>a'n</i> (<i>off/regarding</i>) him then-day then <i>qad</i> (<i>already and affirmatively</i>) [<i>Allah</i>] <i>ra'hema</i> (<i>had accorded mercy^w to</i>) him; and <i>tha'leka</i> (<i>afar-that-it</i>) ^x (<i>is</i>) the win the manifester.	مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٧﴾

¹⁴⁵² The "ل" in "لِيَجْمعَنَّكُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

¹⁴⁵³ See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع".

¹⁴⁵⁴ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتِعَالٌ" for "اِتَّخَذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁴⁵⁵ Linguistically the word "خَفَتَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

17. And <i>en</i> (if) touches you ^g Allah by a harm ^x then no a remover ¹⁴⁵⁶ for it ^x except Him; and <i>en</i> touches you ^g [He] by a <i>akbayren</i> ^x (mercy/goodness / possession/ provision) ^x so He (is) over everything Omnipotent.	وَأَن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَأَن يَمَسَّكَ يَخْتَرِ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٧﴾
18. And He (is) The Subduer, above His <i>eba'de</i> (worshippers-/submitters/slaves); and He (is) The <i>Hakeemo</i> ¹⁴⁵⁷ (infinite <i>hekma</i> ¹⁴⁵⁸ Possessor) The Proficient.	وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٦٨﴾
19. Let-say [you ^s]: what a thing (is) bigger a testimony ^w ; let-say [you ^s]: Allah (is) Witnesser/Testifier between me and [between] you ^b ; and (had been) revealed ¹⁴⁵⁹ to me this The Qur'an ^x to [I] warn you ^b by it ^x ; and whomever it ^x reached; do surely you ^b witness/-testify that (there are) with Allah other deities; let-say [you ^s]: [I] witness/testify not; let-say [you ^s]: verily only He (is) One <i>Elahon</i> (Deity) and indeed I am a disclaimant/absolver ¹⁴⁶⁰ (of myself) of what you ^z partner (deities with Him).	قُلْ أَى شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْكُمْ لِتَشْهَدُونَ أَتَىٰ مَعَ اللَّهِ إِلَهٌ آخَرُ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّى بَرِئٌ مِّمَّا تَشْرِكُونَ ﴿٦٩﴾
20. Whom ^r <i>aa'tayna</i> (We accorded/given) [them] the book, ^x they ^z know him/it ^{x1461} just-as they ^z know their sons; who ^r they ^z lost their selves so they believe not.	الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧٠﴾
21. And who ^a (is) wronger ¹⁴⁶² than who ^p <i>iftra</i> ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His <i>Aya'te</i> ^w (miracles/signs/ The Qur'an); verily it ^x not prosper the <i>dba'lemoona</i> ¹⁴⁶³ (injustice-doers).	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٧١﴾
22. And day [We] throng them together afterwards [We] say to whom ^r they ^z partnered (deities with Allah): where(are) your ⁿ partners whom ^r you ^c were claiming.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٢﴾
23. Afterwards not was their essay ^w except that they ^z said: by Allah our Lord we were not <i>mushrekeena</i> (they who partner deities with Allah/ be-polytheists).	ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَن قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٧٣﴾
24. Let-look [you ^s] how they ^z lied on their selves ^w and strayed a'n (off/ regarding) them what they ^z were <i>yafstarona</i> (they ^z craft a lie for fraudulent end).	أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٤﴾
25. And of them who ^p <i>yasta'meao</i> (affirmably-listens) to you ^g ; and We made over their hearts coverts ^x that not they ^z understand it ^{x1464} ; and in their ears <i>wagran</i>	وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي

¹⁴⁵⁶ The word “كَاشِفٌ” is a *masculine, singular noun* with many meanings, in this case “remover.”

¹⁴⁵⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

¹⁴⁵⁸ See the *Lexicon* attached to this *Translation* for “hekma.”

¹⁴⁵⁹ The word “أُوحِيَ” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See *اللسان*.

¹⁴⁶⁰ The word “بَرِئٌ” means “مُفْعُولٌ بِهِ” or “بِمَعْنَى فَاعِلٍ” or “عَلَى وَزْنِ فَعِيلٍ” or “بَرِئٌ”. In this case, “بِمَعْنَى فَاعِلٍ” masculine, singular noun.” Thus, “disclaimant” in two distinct senses: (a) In the sense of he (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.

¹⁴⁶¹ In this case they know Mohammad (SAWS), or The “Qur'an,” or the truth in it^x.

¹⁴⁶² See the *Lexicon* attached to this *Translation* for “ظالم” = “فَاعِلُ الظلم” = “injustice-doer” and “أظلم” = “wronger.”

¹⁴⁶³ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

¹⁴⁶⁴ That is understand your say^x of The Qur'an^x.

(hearing-heariness); and <i>en</i> (if) they ^z see every <i>Aya'ten</i> ^w (miracles/ sign/ proof/ Qur'anic statement) not believe they ^z by it ^w ; until if came they ^z (to) you ^g they ^z mutually dispute you ^g ; say who ^r unbelieved they ^z : <i>en</i> (not) this except the [firsts'] (ancients') fables.	عَٰذَاذِهِمْ وَقَرَّٰ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ مُتَجِدِّلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٥﴾
26. And they restrain <i>a'n</i> (regarding) it ^x and they withdraw <i>a'n</i> (off) it ^x ; and <i>en</i> (not) perish they ^z except their selves ^w while they ^z perceive not.	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْعُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٦﴾
27. And if ¹⁴⁶⁵ [you ^s] see <i>edh</i> (when) (had been) stood they ^z over The Fire ^w then said they ^z : <i>yalaytana</i> (O, for a longing of us) <i>nurraddo</i> ¹⁴⁶⁶ ([we] be forthwith-retuned) and not deny [we] by our Lord's <i>Aya'te</i> ^w (miracles/ Qur'anic statements) and we be of the believers.	وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَّا نُرَدُّ وَلَا نَكْذِبُ بِمَا يَتِ رَبَّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾
28. Rather appeared for them what they ^z were concealing of before; and if <i>ruddo</i> ¹⁴⁶⁷ (had been forthwith-retuned they ^z) surely (would have) returned they ^z for what they ^z (had been) restrained <i>a'n</i> (regarding) it ^x and verily they surely (are) liars.	بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾
29. And said they ^z : <i>en</i> (not) it ^w except our life ^w (of) the world ^w and not we (are) surely <i>mub'ootheena</i> ¹⁴⁶⁸ (ones to be resurrected).	وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٦٩﴾
30. And if [you ^s] see <i>edh</i> (when) (had been) stood they ^z on their Lord said [He]: is not this by the right; said they ^z : <i>bala</i> ¹⁴⁶⁹ (certainly-not); by ¹⁴⁷⁰ our Lord; said [He]: so let-taste you ^z the torment by what you ^c were unbelieving.	وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٧٠﴾
31. <i>Qad</i> (already and affirmatively) lost who ^r they ^z denied by Allah's <i>lega'a</i> (meeting with) until if/when came ^w (to) them the Hour ^w ¹⁴⁷¹ suddenly; said they ^z : O, our <i>hasrata</i> ^w ¹⁴⁷² (ardent contritions) ^w ¹⁴⁷³ over what <i>farrattna</i> ¹⁴⁷⁴ (we had-remiss) in it ^w while they ^z bear their <i>awzara</i> ¹⁴⁷⁵	قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْشَرَتْنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ

¹⁴⁶⁵ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence. Such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

¹⁴⁶⁶ The word “رُدُّ” is rooted in “رَدَّ” meaning forthwith-retuned; example the greeting must be “forthwith- retuned,” Allah says: “And when (had) been greeted you^c (are) by a greeting^w then let-greet you^z by better than it^w or let-you^z forthwith-return it^w.” (S4:86)

¹⁴⁶⁷ Ibid.

¹⁴⁶⁸ The word “mub'ootheen” is a masculine plural objective noun for which there is no English equivalent.

¹⁴⁶⁹ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم” see the Lexicon attached to this Translation for more elaboration.

¹⁴⁷⁰ This “و” in “وَرَبَّنَا” is “و القسم” See إعراب القرآن، لمحمود صافي.

¹⁴⁷¹ That is the “Hour” of death or the “Hour” meaning The Day of Judgment.

¹⁴⁷² The word “حسرة” is “أشد الندم” see التاج. Thus we qualify the word “contrition” by ardent to indicate such strength of contrition.

¹⁴⁷³ Ibid.

¹⁴⁷⁴ The word “farratta”=“فَرَطَ” in “فَرَطْنَا” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected. But “فَرَطَ” and “فَرَطْنَا” all are verbs in the past tense. So I chose “had-remiss.”

¹⁴⁷⁵ The word “أَوْزَرَ”=we'zr, in the word “أَوْزَارَهُمْ” means: heavy: burden/ sin/ offense. Translated parenthetically here as “heavy: burden/ sin/ offense” as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the “وَزِير”=vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be

(ill-burdens/sins/offenses) over their backs; indeed fouled what <i>ya'zeroona</i> (they ^z ill-burden/sin/offend).	أَلَا سَاءَ مَا يَزُرُونَ ﴿٦﴾
32. And not the life ^w (of) the world ^w except a play and an amusement; and indeed the Hereafter's ^w home ^w (is) <i>kbayron</i> (choicer/superior/worthier) for whom ^r <i>yattaqoona</i> (they who reverently guard not to displease Allah) do then not reason you ^z .	وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ﴿٧﴾ أَفَلَا تَعْقِلُونَ ﴿٨﴾
33. <i>Qad</i> ¹⁴⁷⁶ (iteratively and affirmatively) [We] know verily it ^x surely saddens you ^g which ^x they ^z say; so surely they not deny you ^g ; [and] but the <i>dha'lemeena</i> ¹⁴⁷⁷ (injustice-doers) by Allah's <i>Aya'te</i> ^w (miracles/Qur'anic statements) reject they ^z .	قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَئِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ تَجَحَّدُونَ ﴿٩﴾
34. And <i>laqad</i> (verily, already and affirmatively) (had been) denied ^w messengers ^x of before you ^g then <i>ssabaro</i> (they held on patiently) over what (had been) denied they ^z and (had been) annoyed they ^z until came (to) them Our succor; and no substituter for Allah's words ^w ; and <i>laqad</i> (verily, already and affirmatively) came (to) you ^g of the <i>naba'e</i> ¹⁴⁷⁸ (piece-of-significant-and-availing-news) (of) the <i>mursaleena</i> (sent-messengers).	وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كَذَّبُوا وَأُودُوا حَتَّىٰ أَتَتْهُمْ نَصْرُنَا وَلَا مُبَدِّل لِكَلِمَاتِ اللَّهِ ﴿١٠﴾ وَلَقَدْ جَاءَكَ مِنْ نَّبَائِ الْمُرْسَلِينَ ﴿١١﴾
35. And <i>en</i> (if) [was] enlarged on you ^g their shunning then <i>en</i> you ^g could to <i>tabtaghey</i> ¹⁴⁷⁹ ([you ^s] earnestly-quest) a tunnel in the Earth ^w or a ladder[in] the sky ^w so <i>ta'teya</i> ([you ^s] approach/come to) them by an <i>Aya'ten</i> ^w (miracle/sign-/proof) and had willed Allah surely (would have) gathered them [He] on the divine-guidance; so let-not assuredly be [you ^s] of the <i>ja'beleena</i> ¹⁴⁸⁰ (they who act ignorantly or incorrectly).	وَأَن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغَىٰ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿١٢﴾
36. Verily only <i>yestajeebo</i> ¹⁴⁸¹ (compliantly-answer) who ^r they ^z listen; and the decedents resurrects ¹⁴⁸² them Allah; afterwards to Him (to be) returned they ^z .	﴿١٣﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿١٤﴾
37. And said they ^z : <i>lawla</i> (why have not) <i>nozẓela</i> (been recurrently descended) on him an <i>Aya'ton</i> ^w (miracle) from his Lord; let-say [you ^s]: verily Allah (is) <i>Qadir</i> ¹⁴⁸³ (He-Who is capable of: giving/doing/enforcing/causing) on to <i>younazẓelo</i> (iteratively descends [He]) an <i>Aya'tan</i> ^w (miracle); [and] but most (of) them know not.	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَن يُنْزِلَ آيَةً وَلَئِن أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٥﴾

fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

¹⁴⁷⁶ The particle "*Qad*" preceding a future tense means "للتوكيد و التأكيد" = "iteratively and affirmatively," different than in the case of following a past tense. See المغني.

¹⁴⁷⁷ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

¹⁴⁷⁸ See the Lexicon attached to this Translation for "naba'a."

¹⁴⁷⁹ The word "يَبْتَغِي" = "طلب حثيثاً" meaning: earnestly quested.

¹⁴⁸⁰ The word "جَاهِلِينَ" = "jabeleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jabiloona" are they who act ignorantly or incorrectly.

¹⁴⁸¹ The word "يَسْتَجِيبُ" is rooted in "استجاب," meaning: favorably/compliantly answers, not just answers. See الهادي.

¹⁴⁸² The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, missioned, and prompted.

¹⁴⁸³ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing.

38. And neither of <i>dabba'ten</i> ¹⁴⁸⁴ (<i>she-moving-creature</i>) in the Earth ^w and nor a flyer ^x flying by its ^x twain wings except <i>umamun</i> ^w (<i>communities</i>) ^w your ⁿ likes; not <i>farrattna</i> ¹⁴⁸⁵ (<i>had-remiss We</i>) in the book of a thing; afterwards to their Lord (<i>to be</i>) thronged they ^z .	وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾
39. And who ^r they ^z denied by Our <i>Aya'te</i> ^w (<i>miracle/Qur'anic statements</i>) (<i>are</i>) <i>ssommon</i> (<i>deaf people</i>) and <i>bokmon</i> (<i>born dumb-mute people</i>) ¹⁴⁸⁶ in the darknesses ^w ; whomever Allah wills (<i>to</i>) mislead him and whomever (<i>He</i>) wills [<i>He</i>] makes him on a <i>Sseratten</i> (<i>road/way</i>) straight.	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُصْهِرْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾
40. Let-say [<i>you</i> ^s]: have seen you ^b <i>en</i> (<i>if</i>) <i>ata</i> ^x (<i>came to/ betided</i>) you ^b Allah's torment ^x or <i>ataf</i> ^w (<i>befell on/ came</i> ¹⁴⁸⁷ <i>to</i>) ^w you ^b the Hour ^w do other than Allah you ^z invoke/pray; if you ^c were <i>ssa'dequeena</i> (<i>always-truth-enforcers</i>).	قُلْ أَرَأَيْتُمْ إِنْ أَتَيْتُكُمْ عَذَابٌ أَلَّهُ أَوْ أَتَيْتُكُمْ السَّاعَةَ أَغَيَّرَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾
41. Rather <i>eyyaho</i> ¹⁴⁸⁸ (<i>indeed particularizing Him</i>) you ^z invoke-/pray then doffs [<i>He</i>] what you ^z invoke to it ^x <i>en</i> (<i>if</i>) [<i>He</i>] willed; and you ^z forget what you ^z partner (<i>deities with Allah</i>).	بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾
42. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent to <i>Umamen</i> ^w (<i>nations/ communities</i>) ^w of before you ^g ; then We took them by the <i>ba'asa'e</i> ^{w1489} (<i>penury-tension</i>) ^w and the <i>dharra'e</i> ^{w1490} (<i>distress due to adversity</i>) <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they <i>yataadharroona</i> (<i>iteratively supplicate they</i> ^z).	وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾
43. So <i>lanla</i> (<i>why have not</i>) <i>edh</i> (<i>when</i>) came (<i>to</i>) them Our <i>ba'aso</i> (<i>intense torment</i>) they ^z supplicated ¹⁴⁹¹ ; [and] but indurated ^w their hearts and adorned for them the Satan what they ^z were working.	فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾
44. So <i>lamma</i> (<i>when/whence</i>) they ^z forgot ¹⁴⁹² (<i>ceased paying attention to</i>) what (<i>had been</i>) reminded they ^z by it ^x We opened on them doors (<i>of</i>) every-thing until <i>edha</i> (<i>when/if</i>) they ^z reveled/rejoiced by what <i>oto</i> (<i>had been</i>	فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا

¹⁴⁸⁴ For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

¹⁴⁸⁵ The word “*farrattna*”=“*فَرَطْنَا*” in “*فَرَطْنَا*” is *best described* by the word “*remiss*” which is an *adjective* and all its *synonyms* are also *adjectives* as *expected*. But “*فَرَطْنَا*” and “*فَرَطْنَا*” all are *verbs* in the *past tense*. So I chose “*had-remiss*.”

¹⁴⁸⁶ The words “*صم*, *بكم*, *عمي*” all are *plural nouns* while their closest *English* corresponding equivalents all are *adjectives* and so *no plural* for any *except to associate the respective word with a plural noun people*. Hence, I transliterated.

¹⁴⁸⁷ The word “*came*”^w=“*آتاكم*” is because the “*Hour*” is a *feminine* in *Arabic*, so its *pronoun* attached to “*came*” is as *shown*.

¹⁴⁸⁸ The word “*إيّاها*,” “*إيّاها*” = “*إيّاها*” = an article of *intensity* for an *objective pronoun*.

¹⁴⁸⁹ The Arabic word “*ba'asa*” has several meanings: (1) tension due to *peury* (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

¹⁴⁹⁰ The Arabic word “*Al-dharra*” means *distress out of adversity* and *people* who render support.

¹⁴⁹¹ That is they did *not* supplicate when came to them the “*intense torment*,” as indicated by “*فلولا*” = *why not*.

¹⁴⁹² The word “*نسي*” has dual meanings: (1) “*forgot*” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

<p>accorded/given they^z) We took them suddenly then <i>edha</i> (surprisingly/whereas) they (are) <i>mublesoon</i>¹⁴⁹³ (ones that are nonplused).</p>	<p>فَرَحُوا بِمَا أُوتُوا أَخَذْتَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾</p>
<p>45. Then (<i>had been</i>) cut-off the people's <i>da'bero</i>¹⁴⁹⁴ (rear-most/last) (of) who^r <i>dhalamo</i>¹⁴⁹⁵ (they^z wronged) and the praise (is) for Allah the worlds' Lord.</p>	<p>فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾</p>
<p>46. Let-say [<i>you</i>^s]: have you^c seen <i>en</i>(if) Allah took yourⁿ hearing^x and yourⁿ <i>abssa'ra</i> (insights/discernments)^x and [<i>He</i>] sealed¹⁴⁹⁶ over yourⁿ hearts which^x an <i>elabon</i> (a deity) other than Allah <i>ya'teekom</i> (brings/comes to you^b) by it^x; let-look[<i>you</i>^s]how We variegate¹⁴⁹⁷ the <i>Aya'te</i>^w (messages-/signs/proofs) after-wards they shun.</p>	<p>قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ تُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٦﴾</p>
<p>47. Let-say [<i>you</i>^s]: have I seen you^b <i>en</i>(if) <i>ata</i>^x (betided/came to)you^b Allah's torment^x suddenly or openly^w do perish except the people the <i>dha'lemoon</i>¹⁴⁹⁸ (injustice-doers).</p>	<p>قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾</p>
<p>48. And not [<i>We</i>] send the <i>mursaleena</i> (sent-messengers) except <i>mubashshereena</i>¹⁴⁹⁹ (iterative tellers of pleasing tidings) and <i>munthereena</i> (iterative warners); so whoever [<i>he</i>] believed and [<i>he</i>] reformed then neither fear (is) on them and nor they sadden.</p>	<p>وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾</p>
<p>49. And who^r they^z denied by Our <i>Aya'te</i>^w (<i>Qur'anic statements</i>) touches them the torment by what were they^z <i>yafsoqoon</i>¹⁵⁰⁰ (rebelling they^z vis-à-vis Allah's command).</p>	<p>وَالَّذِينَ كَذَبُوا بِآيَاتِنَا يَمْسُكُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾</p>
<p>50. Let-say [<i>you</i>^s]: [<i>I</i>] say not for you^b I have Allah's treasures and nor [<i>I</i>] know the invisible; and [<i>I</i>] say not for you^b verily I am an angel; <i>en</i> (not) <i>attabe'o</i> ([<i>I</i>] closely-follow) except what (is being) revealed¹⁵⁰¹ to me; let-say [<i>you</i>^s]: are level/even the blind and the <i>basseero</i> (keen: seer/overall evaluator of the facts and their possible consequences); do then not you^z rethink.</p>	<p>قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَىٰ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾</p>
<p>51. And let-warn [<i>you</i>^s] by it^x whom^r they^z fear/know¹⁵⁰² to (be) thronged they^z to their Lord not for them of lesser than/without Him (of) a <i>wa'leyen</i> (guardian/all) and nor an intercessor <i>la'alla</i> (craving currently unavailable deed that/perhaps) they <i>yattaqoon</i> (they reverentially guard not to displease Allah).</p>	<p>وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾</p>

¹⁴⁹³ The word “مُبْلِسُونَ” based on “أَبْلَسَ,” masculine plural noun meaning: ones who suddenly became nonplused.

¹⁴⁹⁴ The *Qur'anic* phrase: “Then (*had been*) cut off *da'bero* (rear-most, last of) the people”= “فَطَّعَ دَابِرَ الْقَوْمِ” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دَابِر of such people.

¹⁴⁹⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فَاعِلُ الظلم”=“injustice-doer” and “ظلم”=“wronged.”

¹⁴⁹⁶ That is closed hermetically and determined irrevocably, or consummated/concluded.

¹⁴⁹⁷ The Arabic word, “نَصْرَفَ,” is translated as (*variegated* We), to indicate that the *Ayat* are repeated in a variety of ways for emphasis and additional clarification.

¹⁴⁹⁸ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹⁴⁹⁹ The word “*mubashshereen*” is masculine, plural, subjective noun, meaning proclaimers of good tiding, with no English equivalent.

¹⁵⁰⁰ See the *Lexicon* attached to this Translation for *fa'seqoon* for an elaboration on this rather important word.

¹⁵⁰¹ See footnote 1440 above regarding “أَوْحَى.”

¹⁵⁰² Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

52. And let-not [you ^s] oust who ^r they ^z invoke their Lord by the <i>ghada'tee</i> (dawn-until-sunrise) and the <i>asbeyye</i> (early night/ whole night) ¹⁵⁰³ they ^z want His Face ¹⁵⁰⁴ ; not on you ^g of their account of a thing and not of your ^t account on them of a thing so oust them [you ^s] then [you ^s] be of the <i>dha'lemeena</i> ¹⁵⁰⁵ (injustice-doers).	وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾
53. And like <i>tha'leka</i> (afar-that-it) ^x We essayed some (of) them by some to say they ^z : are these (whom) <i>manna</i> ¹⁵⁰⁶ ([He] had graced His boon ^w) Allah on them from among us; is not Allah surely knowinger by the thankers.	وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مِنْ رَبِّ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾
54. And if came (to) you ^g who ^r believe they ^z by Our <i>Aya'te</i> ^w (miracles/ The Qur'an) let-say [you ^s]: peace (be) on you ^b ; wrote your ⁿ Lord on Himself the mercy ^w ; verily it ^{x1507} : whoever [he] worked of you ^z an ill ^x by a <i>jaba-la'ten</i> ¹⁵⁰⁸ (acting ignorantly/ incorrectly) afterwards [he] repented from after it ^x and [he] reformed then verily He (is) <i>Ghafooron</i> (iterative Forgiver) <i>Raheemon</i> (iterative mercy Giver).	وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَايَتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾
55. And like <i>tha'leka</i> (afar-that-it) ^x [We] expound the <i>Aya'te</i> ^w (messages) and to <i>tastabeena</i> ¹⁵⁰⁹ (to: see it self-manifester/- verify) the criminals' path.	وَكَذَلِكَ نَفْصِلُ الْأَيَّاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٥﴾
56. Let-say [you ^s]: verily I (had been) restrained that [I] worship whom ^p you ^z invoke of lesser than Allah; let-say [you ^s]: not <i>attabe'o</i> ([I] closely-follow) your ⁿ <i>ahwa</i> (tendentious likings) <i>qad</i> (already and affirmatively) I strayed then and not I of the <i>muhtadeena</i> ¹⁵¹⁰ (they who found and accepted the divine-guidance).	قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبِدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾
57. Let-say [you ^s]: verily I am on an evidence ^w from my Lord ^x while you ^c denied by it ^{x1511} ; not have I what <i>tasta'ajelona</i> (affirmably-basten you ^z) by [it ^x]; <i>en</i> (not) the rule except for Allah; [He] cuts/traces ¹⁵¹² the right and He (is) <i>khayro</i> (choicer/ worthier) (of) The Resolvers ¹⁵¹³ .	قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْصُرُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

¹⁵⁰³ In English there is no exact corresponding words for “غداة” = “ghadatee” meaning (dawn-until-sunrise) and “عشي” i.e. “asbeyyo” (early night or the whole night).

¹⁵⁰⁴ See Lexicon attached to this Translation, for this Arabic tongue expression: “His Face,” = His Pleasure or countenance.

¹⁵⁰⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

¹⁵⁰⁶ The word “مِنْ” in “يَمِنْ” means “نعمه ينعمها” That a “boon He graces it.”

¹⁵⁰⁷ The pronoun “هـ” in “أنه” refers to the truth^x regarding “الرحمة” that such “الرحمة” is for whoever repented after *wronging ignorantly*.

¹⁵⁰⁸ The word “جهالة” = “jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did something *not correct*. So the “jabalaten” is *acting ignorantly or incorrectly*.

¹⁵⁰⁹ The word “تستبين” has dual, *distinct* but *supportive* to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier.

¹⁵¹⁰ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

¹⁵¹¹ The pronoun “به” in “به” could refer to: (1) my Lord, (2) The Qur'an^x (3) the evidence in the sense of “proof” see الذر المصون، د احمد الحلبي

¹⁵¹² The word “يقص” from “الفص” = cutting/or “tracing.” Cut, in the sense of *separate*. And *trace* meaning to *locate by tracing the physical imprints* of the evidence and *ascertain* the facts for judging, and hence to *follow* the right and *sunder* by it. See روح المعاني للآلوسي. Although there are others who say: “يقص” means “judge,” see القرطبي و الطبري. I find للآلوسي better.

¹⁵¹³ The word “فاصلين” = “resolvers,” that is makers of *firm decision* or *separator into parts*. And the word “فاصلين” is exactly both of these two meanings.

58. Let-say [you ^s]: if that I have what <i>tasta'ajelona</i> (affirmably hasten you ^z) ¹⁵¹⁴ by it ^x surely (would have been) finished/-judged the matter between me and [between] you ^z ; and Allah(is)knower by the <i>dha'lemeena</i> ¹⁵¹⁵ (injustice-doers).	قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْتَلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾
59. And He has keys (of) the invisible not knows it ^w except Him; and knows [He] what (is) in the [desert] ¹⁵¹⁶ (land) and the sea; and not falls of a leaf ^w except knows it ^w [He]; and not a grain ^w in the Earth's darknesses ^w and neither a wet and nor a dry except in a book manifest.	وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾
60. And He Who <i>yatawaffakum</i> (receives you ^b while dying) by the night ¹⁵¹⁷ and knows [He] what <i>jarahom</i> ¹⁵¹⁸ (had:you ^c acquired or committed by the senses) by the day ^x ; afterwards [He] arouses ¹⁵¹⁹ you ^b in it ^x to (be) finished <i>ajalon</i> ¹⁵²⁰ (term-limit) <i>musamma</i> ¹⁵²¹ (that which is designated and/or named); afterwards to Him (is) your ⁿ return; afterwards <i>youna-bbe'o</i> ([He] inform by piece-of-significant-and-availing-news) you ^b by what you ^c were working you ^z .	وَهُوَ الَّذِي يَتَوَفَّكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾
61. And He (is) The Subduer above His <i>eba'de</i> (worshippers/submitters/laves); and [He] sends on you ^z keepers-up ¹⁵²² , until if came (to) an <i>abadakom</i> ¹⁵²³ (lone/any-one of you ^b) the death <i>tawafat'ho</i> ¹⁵²⁴ (received him dying [he]) Our messengers while they not you farrettona ¹⁵²⁵ (be-remiss be-they ^c).	وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلْ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾
62. Afterwards <i>ruddo</i> ¹⁵²⁶ (had been forthwith-retuned they ^z) to Allah their Lord The Right; indeed for Him (is) the Rule and He (is) swiftest (of) the reckoners.	ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾
63. Say [you ^s]: who ^a <i>younajjeikom</i> (recurrently delivers you ^b) from the [desert's] ¹⁵²⁷ (land's) and the sea's darknesses ^w ; you ^z	قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظِلْمَاتِ الْبَرِّ

¹⁵¹⁴ As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment.

¹⁵¹⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 1444 above.

¹⁵¹⁶ The word “البر” = “الفقر، أي الخلاء من الأرض” literally means “desert,” i.e. furthest from any body of water. Also, “البر” figuratively speaking could stand for “land.” See اللسان.

¹⁵¹⁷ That is when you sleep, and sleep is the “minor death.”

¹⁵¹⁸ The word “جرحتكم” is used as Arabic tongue expression of several meanings, among them is: “you acquired” by your “جوارح” i.e. one or more of your senses, i.e. your body parts such as: hands, feet, ears, eyes, etc..”

¹⁵¹⁹ See footnote 1482 above regarding بعث.

¹⁵²⁰ The word “الأجل” means term-limit, see اللسان.

¹⁵²¹ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

¹⁵²² The word “حفظه” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (Emphasis is added).

¹⁵²³ See the Lexicon attached to this Translation regarding “أحد.”

¹⁵²⁴ That is body and soul.

¹⁵²⁵ The word *farratta*=“فَرَطَ” in “يُفَرِّطُونَ” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected. But “فَرَطَ” and “يُفَرِّطُونَ” all are verbs in the past tense. So I chose “be-remiss.”

¹⁵²⁶ The word “رُدُّوا” is rooted in “رد” meaning forthwith return; example the greeting must be “forthwith retuned,” The Qur’an says: “And when (had) been greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it^w.” (S4: 86).

¹⁵²⁷ See footnote 1516 above regarding desert.

invoke Him supplicantly and secretly indeed <i>en(if)</i> [He] delivers us from this ^w surely we (<i>shall</i>) assuredly ¹⁵²⁸ be of the thankers.	وَالْبَحْرُ تَدْعُوهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَجْنَيْنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾
64. Let-say [you ^s]: Allah <i>younajjey</i> (recurrently delivers) you ^b from it ^w and from every distress ^x ; afterwards you ^f partner (<i>deities with Him</i>).	قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾
65. Let-say [you ^s]: He (<i>is</i>) The <i>Qadir</i> ¹⁵²⁹ (<i>He-Who is capable of: giving/doing/enforcing/causing</i>) on to mission ¹⁵³⁰ on you ^{ba} torment from above you ^b or from beneath your ⁿ feet ^w ; or addles you ^b [He] (<i>into</i>) sects/factions ¹⁵³¹ and (<i>makes He</i>) some (<i>of</i>) you ^b taste <i>ba'asa</i> (<i>warfare/torment-/poiver</i>) (<i>of</i>) some; let-look [you ^s] how [We] variegate the <i>Aya'te</i> ^w (<i>messages</i>) <i>la'allā</i> (<i>craving currently unavailable deed that, perhaps</i>) they understand.	قُلِ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾
66. And denied by it ^x your ^t people while it ^x (<i>is</i>) the right ^x ; let-say [you ^s]: not I over you ^b surely a custodian.	وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلِ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾
67. For every a <i>naba'en</i> ^{x1532} (<i>piece-of-significant-and-availing-news</i>) (<i>is</i>) a <i>mustagarron</i> ¹⁵³³ (<i>permanent-abode/ultimate realization</i>) and you ^z will know.	لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾
68. And if saw you ^g whom ^r they ^z wade ¹⁵³⁴ in Our <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) then let-shun [you ^s] <i>a'n</i> (<i>off</i>) them until they ^z wade in a discourse ^x other than it ^x ; and if the Satan (<i>causes</i>) you ^g to assuredly forget then let-notsit [you ^s] after [the] reminiscence ^w /remembrance ^{w1535} with the people the <i>dha'lemeena</i> ¹⁵³⁶ (<i>injustice-doers</i>).	وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾
69. And not on whom ^r <i>yattaqoona</i> (<i>they^z reverentially guard not to displease Allah</i>) of their account of a thing [and] buta reminiscence/remembrance, ^{w1537} <i>la'allā</i> (<i>craving currently unavailable deed that, perhaps</i>) they ¹⁵³⁸ <i>yattaqoona</i> . ¹⁵³⁹	وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾
70. And <i>tharr</i> ¹⁵⁴⁰ (<i>let-you^z alone/forsake</i>) whom ^r <i>ittakbatbo</i> ¹⁵⁴¹ (<i>they^z took and made</i>) their religion a play and a pastime,	وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا

¹⁵²⁸ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

¹⁵²⁹ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing.

¹⁵³⁰ See footnote 1482 above regarding بعث

¹⁵³¹ The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other.

¹⁵³² See the Lexicon attached to this Translation for "naba'a."

¹⁵³³ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

¹⁵³⁴ The word: "خاض" metonymically means: plunged into discussing a topic recklessly or without knowledge.

¹⁵³⁵ The word "ذكرى" is "reminiscence" based on this great Ayah, "And if the Satan (*causes*) you^g to assuredly forget then [you^s] sit not, after [the] reminiscence" (S6: 68).

¹⁵³⁶ The word "ظالمون" in "ظالمون" = "فاعِل الظلم" = "the injustice-doer," as "الظالم" = "injustice."

¹⁵³⁷ See footnote 1535 above regarding reminiscence = "ذكرى"

¹⁵³⁸ Here "they" means: those who "wade" (i.e. meddle) in Allah's Ayat will guard against such a wading, as it drives the believers away from continuing the discussion; thus, they might or would cease their "wading."

¹⁵³⁹ The words "yattaqoo" and "yattaqoona" are identical in meaning from an English language stand point. In Arabic they are also identical in meaning except grammatically they are different inflections.

¹⁵⁴⁰ The word "tharr," = "let alone, forsake" has no English equivalent *per se*, so we transliterate.

and beguiled^w them the life^w (of) the world^w; and let-remind [you^s] by it^x that (to be) imperiled a self^w by what earned-she^y not for it^w from lesser than Allah (of) a *wa'leyen* (guardian/ally) and nor an intercessor; and *en* (if/albeit it) *ta'a'del* (matches every match by way of ransom) not (to be) taken from it^w; those who ^r (had been) imperiled by what earned they^z for them (is) a drink of *hameemen*¹⁵⁴² (maximally heated/cooled water) and a painful torment by what they^z were unbelieving.

وَلَهُمْ وَأَغْرَتَهُمُ الْحَيَاةُ الدُّنْيَا
وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ
بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ
اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ
كُلُّ عَدَلٍ لَا يُؤْخَذَ مِنْهَا
أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٥﴾

71. Let-say [you^s]: do we invoke of lesser than Allah what neither benefits us nor harms us; and *noraddo* (to be forthwith-retained [we]) over our heels¹⁵⁴³ after *edh* (when) Allah divinely-guided us; like whom^x [be] the Satans *istahwat*¹⁵⁴⁴ (affirmably-lured)^w him in the land^w perplexed [be]; for him companions, they^z summon him to the divine-guidance: *e'etena* (let-[you^s] come to/approach us); let-say [you^s] verily Allah's divine-guidance^x it^x (is) the divine-guidance^x; and we (had been) commanded to *nuslima* (we: submit, consign to Islam) for the worlds' Lord.

قُلْ أُنَدِّعُوا مِنْ دُونِ اللَّهِ مَا لَا
يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى
أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي
الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ
يَدْعُونَهُ إِلَى الْهَدَىٰ أَتَيْنَا قُلْ
إِنِّ هُدَىٰ اللَّهُ هُوَ الْهَدَىٰ
وَأَمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

72. And that *aqemo*¹⁵⁴⁵ (let-you^z uphold/sustain the prescribed obligations of) the Prayer^w and *ettaqo* (let you^z reverentially guard against the displeasure of) Him and He (is) Whom to Him (shall be) thronged you^z.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٧﴾

73. And He Who created the Heavens^w and the Earth^w by the right^x; and day [He] says: let-be [you^s] so [it^x] is; his say^x (is) the right^x; and for Him (is) the proprietorship; day (being/to be) blown in the horn Knower^x (of) the invisible and the visible and He (is) The *Hakeemo*¹⁵⁴⁶ (infinite *hekмата*¹⁵⁴⁷ Possessor) The Proficient.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ
الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ
عَلِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٦٨﴾

74. And *edh* (when) said *Ebraheemo* (Abraham) to his father *Aazar*¹⁵⁴⁸: *atattaketho*¹⁵⁴⁹ (do [you^s] take and presume) idols

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ

¹⁵⁴¹ The word “إِتْخَذَ” from “الِإِتْخَازَ” which is “إِفْتَعَالَ” for “الِإِتْخَازَ” as stated in لسان العرب; therefore, “إِتْخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁵⁴² The word “hameem”=“حَمِيمٌ” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حَمِيمٌ” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See لسان.

¹⁵⁴³ This is another Arabic tongue expression: “return to our heels” means returned to where we came from.

¹⁵⁴⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵⁴⁵ The word “أَقِيمُوا” is rooted in “أَقَامَ” =uphold/sustain/maintain.

¹⁵⁴⁶ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁵⁴⁷ See the Lexicon attached to this Translation for “hekma.”

¹⁵⁴⁸ Qur'an commentators are variants about the word “Aazar,” as a name for an “idol” or a surname for Abraham's father, or an “errorist,” plus other explanation. However, by “Arabic (linguistic) Rules,” the grand father and the brother of the begetter-father are all referred to as “father” on calling or referring to them; so whenever such “father” is intended by his personal name then the real (“begetter”) father is not the one intended, but when the father's name is not mentioned, as it is taken for granted, the “begetter-father” is what is

<p><i>aalehatan (as deities); verily I see you^g and your^t people in a misguidance^x manifest.</i></p>	<p>أَتَّخِذُ أَصْنَامًا ءِلَٰهَةً ۖ إِنِّي أُرْسِلُ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٦﴾</p>
<p>75. And like <i>tha'leka (afar-that-it)</i> * [We] show <i>Ebraheema (Abraham)</i> the Heavens^w and the Earth's^w <i>malakoota</i>¹⁵⁵⁰ (<i>enormous and permanent ownership/proprietorship</i>) and to be [he] of the <i>moqeneena (certitude possessors)</i>.</p>	<p>وَكَذَٰلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ الْمُوقِنِينَ ﴿٦٧﴾</p>
<p>76. So <i>lamma (when/whence)</i> <i>janna (darkened and covered/shadowed/intensified its darkness)</i> over him the night [he] saw a star^{x1551}; said [he]: this (is) my lord^x; then when [it^x] faded said [he]: [I] love not the faders.</p>	<p>فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٦٨﴾</p>
<p>77. Then <i>lamma (when/whence)</i> [he] saw the moon^x <i>ba'zegagan (initially-rising)</i> said [he]: this (is) my lord^x; then <i>lamma</i> [it^x] faded said [he]: indeed <i>en(if)</i> not divinely-guides me my Lord surely assuredly¹⁵⁵² be [I] of the people the strayers.</p>	<p>فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَيْسَ لِي بِهِ رَبِّيَ لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٦٩﴾</p>
<p>78. Then <i>lamma (when/whence)</i> [he] saw the sun^w <i>ba'zegagan</i>¹⁵⁵³ (<i>initially-rising</i>) [he] said: this is my lord^x this (is) bigger; then <i>lamma</i> faded-she^y said [he]: O, my people verily I am a disclaimant/absolver¹⁵⁵⁴ (<i>of myself</i>) of what you^z partner (<i>deities with Allah</i>).</p>	<p>فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّيَ هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْقُورُ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٠﴾</p>
<p>79. Verily I directed my face for Whom <i>fattara</i> ([He] <i>had innately-perfectly-originated</i>) the Heavens^w and the Earth^w <i>haneefan</i>¹⁵⁵⁵ (<i>soundly leaning</i> [he]) (<i>I am</i>) and not I am of the <i>mushbrekeena</i> (<i>he-they who partner deities with Allah / he-polytheists</i>).</p>	<p>إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧١﴾</p>
<p>80. And mutually¹⁵⁵⁶ argued (<i>with</i>) him his people; said [he]: do mutually you^z argue assuredly (<i>with</i>) me in Allah and <i>qad (already and affirmatively)</i> [He] divinely-guided me; and I fear/know¹⁵⁵⁷ not what you^z partner (<i>other deities</i>) by Him, except if my Lord wills a thing; expanded¹⁵⁵⁸ my Lord every-thing omnisciently; do then not you^z reminisce.</p>	<p>وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجُونَنِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٧٢﴾</p>
<p>81. And how [I] fear/know¹⁵⁵⁹ what partnered you^c (<i>deities with Allah</i>) while you^z fear not that you^z partnered by</p>	<p>وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ</p>

intended. Also, and Allah knows best, no *paternal* lineage of Prophet Mohammad (SAWS) is *linkable* to be non-Muslim.

¹⁵⁴⁹ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁵⁵⁰ The word “ملكوت” = “الملك مع العظمة و الديمومة”, i.e. the enormous and permanent proprietorship.

¹⁵⁵¹ The word “كوكب” from a linguistic point of view means: star. Although in modern times “كوكب” = planet.

¹⁵⁵² The “ل” in “أَكُونَنَّ” is a juratory “ل” = “القسم” amounting to = “التأكيد” i.e. affirmation, expressed here by “assuredly.”

¹⁵⁵³ Unlike English, the “sun” in Arabic is a feminine. Also there is “بِزَوْجٍ” = initially-rising and “شُرُوقٌ” = sunrise.

¹⁵⁵⁴ That is a repudiator.

¹⁵⁵⁵ The word “حنيفاً” = “مَيْلًا” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹⁵⁵⁶ The word “mutually” is used here to indicate mutuality for “disputed” which is so in Arabic.

¹⁵⁵⁷ Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

¹⁵⁵⁸ The word “وَسِعَ” = “Expanded” means is already broadened to contain/include/comprehend.

¹⁵⁵⁹ See footnote 1557 above regarding fear/know.

Allah what not <i>younazzel</i> ([He] repetitively descended) by it ^x on you ^z an authority; so which (of) both the teams (is) righter ¹⁵⁶⁰ by the security <i>en(if)</i> you ^c were (to) know.	بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٠﴾
82. Who ^r they ^z believed and not addled they ^z their belief by <i>dhulmen</i> (polytheism/injustice) those for them (is) the security and they (are) <i>muhtadoona</i> ¹⁵⁶¹ (they who found and accepted the divine-guidance).	الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٦١﴾
83. And <i>telka</i> ^w (<i>she-that-afar-it</i> ^w / those ^w) (is) Our argument ^w <i>aa'tayna</i> (We accorded/allotted) it ^w <i>Ebraheema</i> (Abraham) over his people; [We] raise the ranks ^w of whom ^p [We] will; verily your ^t Lord (is) <i>Hakeemon</i> ¹⁵⁶² (infinite <i>hekma</i> ¹⁵⁶³ Possessor) Omniscient.	وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٦٢﴾
84. And We granted for him <i>Es'haqa</i> (Isaac), and <i>Ya'aqooba</i> (Jacob) each We divinely-guided and <i>Noahan</i> (Noah) We divinely-guided of before; and of his progeny ¹⁵⁶⁴ <i>Dawooda</i> (David), and <i>Sulaymana</i> (Solomon) and <i>Ayyuba</i> (Job), and <i>Yousifa</i> (Joseph) and <i>Mosa</i> (Moses) and <i>Haroona</i> (Aaron) and like <i>tha'leka</i> (<i>afar-that-it</i>) ^x [We] requite the benefactors.	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٦٣﴾
85. And <i>Zachariya</i> (Zacharias) and <i>Yahya</i> (John) and <i>Esa</i> (Jesus) and <i>Elyasa</i> (Elaia) each of the <i>ssa'lebeena</i> (righteous-people).	وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٦٤﴾
86. And <i>Ismaela</i> (Ishmael) and <i>Alyasa'a</i> (Elisha) and <i>Younisa</i> (Jonah) and <i>Lootta</i> (Lot) and each We preferred-/favored over the worlds.	وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشَعَٰنَ وَلُوطًا وَكَوْنًا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٦٥﴾
87. And of their fathers and their progenies and their brothers and <i>ejtabahum</i> ¹⁵⁶⁵ (favorably and directly selected them) We and We divinely-guided them to <i>Sseratten</i> (road/way) straight.	وَمِن ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٦٦﴾
88. <i>Tha'leka</i> (<i>afar-that-it</i>) ^x (is) Allah's divine-guidance ^x divinely-guides [He] by it ^x whom ^p [He] wills of His <i>eba'de</i> (worshippers/submitters/slaves); and had they ^z partnered (<i>deities with Allah</i>) surely (would have) miscarried a'n (regarding) them what they ^c were working.	ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٦٧﴾
89. Those, whom ^r <i>aa'tayna</i> (We accorded/given) them the book and the rule, and prophethood ^w so <i>en (if)</i>	أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا

¹⁵⁶⁰ The word “righter” is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “أَحَقُّ” = “righter” as an adjective comparative.

¹⁵⁶¹ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/“muhtadeen.”

¹⁵⁶² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حَكِيم.”

¹⁵⁶³ See the Lexicon attached to this Translation for “hekma.”

¹⁵⁶⁴ The word “ذُرِّيَّةٌ” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

¹⁵⁶⁵ The Arabic word “اجْتَبَىٰ” = “favorably and directly selected,” meaning a direct singling out in preference.

<p>unbelieve by it^w these then <i>qad</i> (already and affirmatively) We entrusted by it^w a people not by it^w surely (are) unbelievers they^z.</p>	<p>هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِالْمُؤْمِنِينَ ﴿٦٠﴾</p>
<p>90. Those whom^r Allah divinely-guided, so by their divine-guidance <i>eqtadeh</i> (let-pattern/model [you^s]); let-say [you^s]: [I] ask not on it^x remuneration <i>en</i> (not) it^x (is) except a reminiscence^w/remembrance^{w1566} for the worlds.</p>	<p>أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهَدْيِهِمْ أَقْتَدِهِمْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٦١﴾</p>
<p>91. And not they^z appraised Allah His right appraisalment <i>edh</i> (when) said they^z: not Allah descended on a human of a thing; let-say [you^s]: who^a descended the book^x which^x came by it^x <i>Mosa</i> (Moses) an illumination and a divine-guidance for the mankind; you^z make it^x papers^w you^z disclose/flash it^w and you^z conceal much; and (had been) taught you^c what knew not you^z and neither yourⁿ fathers; let-say [you^s]: Allah; afterwards <i>tharr</i>¹⁵⁶⁷ (you^s: let-alone, forsake) them in their wading¹⁵⁶⁸ playing.</p>	<p>وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَيَّ بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ فَجَعَلُونَهُ قِرَاطِيسَ يُبَدُّونَهَا وَخُفُونَ كَثِيرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلْ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٦٢﴾</p>
<p>92. And this (is) a Book^x We descended it^x blessed, <i>musadddego</i>¹⁵⁶⁹ (accepter as credible) (of that) which^x (is) between its^x hands, ^{w1570} and to [you^s] warn the villages^{w1571} mother and whomever (are) around it^w; and who^r they^z believe by the Hereafter^w they^z believe by it^x; and they (are) on their Prayer they^z keep-up¹⁵⁷².</p>	<p>وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقٌ لِّلَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٦٣﴾</p>
<p>93. And who^a (is) wronger¹⁵⁷³ than who^p <i>iftra</i> ([he] crafted a lie for fraudulent end) on Allah an untruth or said [he]: (had been) revealed to me while (had been) not revealed¹⁵⁷⁴ to him a thing; and who^p [he] said: [I] shall descend like what Allah descended; and if¹⁵⁷⁵ [you^s] see <i>edh</i> (when) the <i>dha'lemoona</i>¹⁵⁷⁶ (injustice-doers) in [the] death's abysses^{w1577}</p>	<p>وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ</p>

¹⁵⁶⁶ See footnote 1516 above regarding reminiscence = “ذكري.”

¹⁵⁶⁷ See the *Lexicon* attached to this *Translation* regarding “tharr.”

¹⁵⁶⁸ The word “wading” meaning *plunged into discussing a topic without knowledge or recklessly*.

¹⁵⁶⁹ The word “musaddegon” is more than an “affirmer,” as “affirmer is for affirmation or confirmation.”

¹⁵⁷⁰ “Between its hands,” means *before it*.

¹⁵⁷¹ “Mother of all villages” means Makkah.

¹⁵⁷² The word “يحافظون” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹⁵⁷³ See the *Lexicon* attached to this *Translation* for “ظالم” = “فاعل الظالم” = “injustice-doer” and “أظلم” = “wronger.”

¹⁵⁷⁴ See footnote 1440 above regarding *reveal*.

¹⁵⁷⁵ See the *Lexicon* attached to this *Translation* regarding “لو.”

¹⁵⁷⁶ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹⁵⁷⁷ The word “غمرات” has several meanings, among them: abysses, or troubles and overwhelming agonies of death. This great *Ayah* urges quick quitting or hastily leaving them in their “غمرات” until such a time, when Allah will place on them what they deserve.

and the angels (are) *ba'setto*¹⁵⁷⁸ (*outstretching/ spreading they*^z) their hands: let-egress you^z yourⁿ selves^w today (*to be*) requited you^z the humiliation torment by what you^z were saying on Allah other than the right; and you^c were *a'n* (regarding) His *Aya'te*^w (*miracles/ sings/ proofs-/ Qur'an*) *testakberona*¹⁵⁷⁹ (*you^z affirm prideful haughtiness*).

وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ
أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ
تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ



94. And *laqad* (*verily, already and affirmatively*) came you^c (*to*) us individually¹⁵⁸⁰ just-as We created you^b first once^w (*time*^w); and you^c left what *khanwalna* (*We: fostered/ nurtured*) you^b beyond¹⁵⁸¹ yourⁿ backs; and [We] see not with you^z yourⁿ intercessors whom^r you^c claimed that they (*are*) in you^z partners (*deities besides Allah*); *laqad* (*verily, already and affirmatively*) *taqatta'a* (*iteratively severed*)¹⁵⁸² among you^b and strayed *a'n* (*off*) you^b what you^c were claiming.

وَلَقَدْ جَعَلْنَاكُمْ فُرْدَى كَمَا
خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ وَتَرْكَنْتُمْ مَا
خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا
نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ
تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ



95. Verily Allah (*is*) the grains' Cleaver and the date-stones' (*too*); you *kbrejo* ([He] *emerges/ produces*) the *bayya* (*living/ alive*) from the *mayye'te* (*eventually dying/ dead*), and *mokhrejo* (*producer [He]*) the *mayye'te* from the *bayya*; *tha'lekum* (*collective-afar-He*) Allah, so wherefrom *to'afakona*¹⁵⁸³ (*you^z to be off-right dissuaded/ you^z speciously concoct*).

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى
يُخْرِجُ الْحَى مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَى ذَٰلِكُمْ اللَّهُ
فَأَنَّى تُؤْفَكُونَ



96. The mornings¹⁵⁸⁴ Cleaver, and made [He] the night a repose and the sun^w and the moon^x *husbanan* (*for a precise-reckoning*);¹⁵⁸⁵ *tha'leka* (*afar-that-it*)^x (*is the*) fating (*of*) The Mighty The Omniscient.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ
سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ



97. And He Who made for you^b the stars^w to *tahtado* (*you^z find and accept the divine-guidance*) by it^w in the [desert's]¹⁵⁸⁶ (*land's*) and the sea's darknesses^w; *qad* (*already and*

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ

¹⁵⁷⁸ That is the angels are “stretching their hand with torture or its means.”

¹⁵⁷⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

¹⁵⁸⁰ The word “فردى” means individually, i.e. one by one or singly and distinctly.

¹⁵⁸¹ The word “وراء” means: (1) “القدام أو بعد الخلف لأمر العظيم الذي لا يقدر عليه، مثلاً: ويذرون وراءهم الآخرة.” (2) “القدام أو بعد الخلف، فخلق الشيء هو مؤخرته: مثلاً وراء الأكمة.” (3) ولد الولد. So, here *beyond* (not behind/back/rear). So *beyond* in its sense of *above reach of knowledge or experience*.

¹⁵⁸² The word “تقطع” is not synonymous with “قطع.” As “تقطع” means *severed from a multiple aspects*. In other words, *all the various relationships* that they maintained with their idle deities are *all now severed*.

¹⁵⁸³ The word “تؤفكون” means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*.

¹⁵⁸⁴ The Arabic word “الإصباح” is the plural for “صباح,” meaning the *first part of the day by the Arabic (or Islamic) reckoning*, i.e. *right after daybreak, not after midnight* of the previous day, as in “Western colander.”

¹⁵⁸⁵ The word “حسبان” is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*. But “حسبان” is the plural of “حساب” = mathematics, but it is also the *infinitive noun* of the “حساب,” which is in itself an *infinitive noun*. In Arabic when *two words are equivalent in meaning*, the one with *more letters* to its construct *carries more meaning* than its synonym. In this case “حسبان” has one letter “ن” more. Also, since both “حساب” and “حسبان” are *infinitive nouns*, the “حسبان” would have *more meaning* to it. The *infinitive noun* of any word implies the *ultimate action* of the verb. And when there is *more word construct* of an *infinitive noun* that means *more precision and instructiveness*. Thus in this context, the “حسبان” indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

¹⁵⁸⁶ See footnote 1516 above regarding *desert*.

affirmatively) We expounded the *Aya'te*^w (messages/signs/proofs) for a knowing people.

وَالْبَحْرُ قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٦٧﴾

98. And He Who established¹⁵⁸⁷ you^z from one^{w1588} self^w so (*it^w is in a*) *mustagarron*¹⁵⁸⁹ (permanent-abode/ultimate realization) and (*it^w is in*) a storage *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/proofs) for an understanding people.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
فَمُتَوَفَّرٌ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٦٨﴾

99. And He Who (*had*) descend from the sky^w water^x so *akbrajna* (*We emerged/produced*) by it^x bud/shoot (*of*) every-thing; then *akbrajna* from it^x greenery, *nukbrejo* (*[We] produce*) from it^x grains *mutarakeban*¹⁵⁹⁰ (*conjoinedly atop-riders*); and of the date-palms^w of its^w sheaths bunches (*hanging*) near; and gardens^w of grapes¹⁵⁹¹ and the olives and the pomegranates a look-alike¹⁵⁹² and other than a similar; let-look you^z to its^x *thama're*^x (*trees/plant/crops/fruits*)^x *edha* (*when/then*) it^x *athmara* (*had fruited/cropped*) and its^x *ya'nae*¹⁵⁹³ (*ripeness/yield*); verily in *tha'lekum* (*collective-afar-that*) surely (*are*) *Aya'te*^w (*miracles/signs/proofs*) for a believing people.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نَخْرُجُ مِنْهُ
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ
أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
وَعَيْرَ مُتَشَبِهٍ نَنْظُرُوا إِلَى ثَمَرِهِ
إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٩﴾

100. And they^z made for Allah partners (*of*) the Jinn, while [*He*] created them; and *kharago*¹⁵⁹⁴ (*they thoughtlessly feigned*) for Him sons and daughters by other than knowledge; *subhana*¹⁵⁹⁵ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *a'n* (*regarding*) what they^z describe¹⁵⁹⁶ (*feign*).

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ
عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا
يَصِفُونَ ﴿٧٠﴾

¹⁵⁸⁷ The Arabic word used here is “أَنْشَأَ”, rooted in “أَنْشَأَ” which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing.

¹⁵⁸⁸ The “self”^w in Arabic is a *feminine* and so the *qualifying reference to it must be feminized*, hence: “she-one.”

¹⁵⁸⁹ Clearly for the *realization of anything in this world requires time and place to happen in it semi-permanently*.

¹⁵⁹⁰ That is each rides atop the other.

¹⁵⁹¹ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم”, *never ever* the mention of the “*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to the “العنب” as “الكرم” because surely “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *شرح رياض الصالحين*، *إد محي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، الرياض*.

¹⁵⁹² The reader should bear in mind that the word “مُشْتَبِهًا” although *linguistically* means *inscrutable, perplexing, or difficult to discern the difference between some thing and a similar another*, yet it is a fact *unanimously agreed to* by all Qura'n commentators that The Qur'an *explains itself by itself*. Therefore, whatever seems or is *unclear* to be taken and understood in light of that which is *its similar but clear*. In this great *Ayah*, the word “مُشْتَبِهًا” *linguistically* imparts the aforementioned meanings, but the idea of “gardens of date-palms, and olives and pomegranates are *clearly* stated in *Ayah* 141 of this *Surah* (*Surah* 6:141). And this great *Ayah* with respect to these fruits “looking alike” it says: “look-alike and other than look-alike.” So, “مُشْتَبِهًا” should be taken in the context of this clear *Ayah*. That is why the *translation rendered above is as shown*.

¹⁵⁹³ The word “يَنْع” in “يَنْعِهِ” has *dual and supportive* meanings: (1) *ripeness*, (2) *yield*. Both could apply.

¹⁵⁹⁴ The word “خَرَقُوا” in “خَرَقُوا” has *several* meanings, among them: *thoughtlessly feigned or fabricated*. See *البصائر*.

¹⁵⁹⁵ The word “*subhanabo*”= “سُبْحَانَهُ” has *no* English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*bo*”= “*Him*.” Wherever the word “*subhana*,” or its *associates/inflections* (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render “*subhana*”= “سُبْحَانَ” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

¹⁵⁹⁶ The word “يَصِفُونَ” rooted in “وَصَفَ.” In the Arabic *tongue* expression “يَصِفُونَ” could mean *describing the untruth*, as in the *Ayah*: “*And describe your tongues the untruth*” (S16: 62).

101. The Heavens' ^w and the Earth's ^w Ba'dee'ao ¹⁵⁹⁷ (<i>Perfect-Originator</i>) wherefrom ¹⁵⁹⁸ (to) be for Him a child, and not was for Him a she-consort; and [He] created every-thing; and He (is) by every-thing Omniscient.	بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٥٩٧﴾
102. Tha'lekum (<i>collective-afar-He</i>) ^x Allah your ⁿ Lord; no an elaba (<i>a deity</i>) except Him; Creator (<i>of</i>) every-thing; so let-worship Him you ^z ; and He (is) over every thing a Custodian.	ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٥٩٨﴾
103. Not comprehend Him the abssa'ro (<i>insights/ discernments</i>) possessors and He comprehends the abssa'ra (=abssa'ro), while He (is) The Lateefo ¹⁵⁹⁹ (<i>fine/ subtle/ gentle/ protector</i>) The Proficient.	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥٩٩﴾
104. Qad (<i>already and affirmatively</i>) came (to) you ^b persuader-evidences ^{w1600} from your ⁿ Lord; so whoever [he] discerned, so for himself ^w and whoever [he] blinded (<i>his self</i>) then over it ^w ; and not on you ^b I am surely hafeedhen ¹⁶⁰¹ (<i>iterative keeper-up</i>).	قَدْ جَاءَكُمْ بِصَآئِرٍ مِّن رَّبِّكُمْ فَمَن أَبْصَرَ فَلِنَفْسِهِ وَمَن عَمِيَٰ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٦٠٠﴾
105. And like tha'leka (<i>afar-that-it</i>) ^x [We] variegate the Aya'te ^w (<i>messages</i>) and to say they ^z : you ^g studied; ¹⁶⁰² and to manifest it ^x [We] for a knowing people.	وَكَذَٰلِكَ نَصْرَفُ الْأَيَّاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٦٠١﴾
106. Ettabe'a (<i>let-closely follow</i> [you ^s]) what (<i>had been</i>) revealed ¹⁶⁰³ to you ^g from your ^t Lord; no an elaba (<i>a deity</i>) except Him; and let-shun a'n (<i>off</i>) [you ^s] the mushbrekeena (<i>be-they who partner deities with Allah/ he-polytheists</i>).	اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٦٠٢﴾
107. And had Allah willed not partnered they ^z (<i>deities with Allah</i>); and not We made you ^g over them hafeedhan ¹⁶⁰⁴ (<i>iterative keeper-up</i>) and not over them you ^g (<i>are</i>) surely a custodian.	وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيفًا وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٦٠٣﴾
108. And let-not revile you ^z who ^r they ^z invoke of lesser than Allah then they ^z (<i>would</i>) revile Allah aggressively by other than knowledge; like tha'leka (<i>afar-that-it</i>) ^x We adorned for every Ummaten ^w (<i>people/ community</i>) ^w their	وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ

¹⁵⁹⁷ The word “بَدِيع” has two *distinct* albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See الهادي.

¹⁵⁹⁸ The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

¹⁵⁹⁹ The word “لَطِيف” = “رَفِيق” in “اللَطِيف” in *concrete* (material) terms it means: *fine* and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. “اللَطِيف” is one Allah's most beautiful *attributive* names, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical* explanation.

¹⁶⁰⁰ The word used is: “بَصَائِر” plural for the singular “بَصِيرَة” =persuader-evidence.

¹⁶⁰¹ The word “حَفِيف” is rooted in “حَفَظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹⁶⁰² They accused the messenger (SAWS) that he was *taught* by some Jews or Christians.

¹⁶⁰³ See footnote 1440 above regarding *reveal*.

¹⁶⁰⁴ The word “حَفِيف” is rooted in “حَفَظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

works; afterwards to their Lord (is) their return then <i>younabbe'o</i> ([He] <i>inform by piece-of-significant-and-availing-news</i>) them by what they ^z were working.	عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾
109. And <i>aqsamo</i> (they ^z <i>oathed</i>) by Allah <i>jahda</i> (<i>utmost/-ultimate</i>) their <i>ayma'ne</i> (<i>oaths</i>) indeed <i>en</i> (if) came ^w (to) them an <i>Aya'ton</i> ^w (<i>message/ sign</i>) surely assuredly ¹⁶⁰⁵ (<i>would</i>) believe they ^z by it ^w ; let-say [you ^s]: verily only the <i>Aya'te</i> ^w (<i>messages-/ signs</i>) (are) <i>enda</i> (<i>by munificence of/ by Rule of</i>) Allah; and what (<i>makes</i>) you ^z perceive surely it ^w if (<i>the Aya'te</i> ^w) came ^{w1606} they ^z believe not ¹⁶⁰⁷ .	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿٦٩﴾
110. And <i>noqallebo</i> ([We] <i>recurrently transpose</i>) ¹⁶⁰⁸ their <i>afedata</i> (<i>keen-preoccupation of the hearts</i>) ¹⁶⁰⁹ and their <i>absa'ra</i> (<i>insights/ discernments</i>) just-as not they ^z believed by it ^x first once ^w (<i>time</i> ^w) and <i>natharo</i> ¹⁶¹⁰ ([We] <i>let-alone/ forsake-/ desert</i>) them in their excessiveness addling they ^z .	وَنَقَلِبْ أَيْدِيَهُمْ وَأَبْصِرْهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٠﴾
111. And had surely We <i>naẓẓal'na</i> (<i>We iteratively descended</i>) to them the angels and spoke (<i>to</i>) them the dead and We thronged over them everything, openly/overtly not they ^z were to believe except if Allah wills; [and,] but most (<i>of</i>) them <i>yajhaloona</i> ¹⁶¹¹ (<i>they act ignorantly or incorrectly</i>).	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿٧١﴾
112. And like <i>tha'leka</i> (<i>afar-that-it</i>) * We made for each prophet a foe ¹⁶¹² the humankind's and the Jinn's Satans [reveal] ¹⁶¹³ some (<i>of</i>) them to some a gilded ¹⁶¹⁴ (<i>of</i>) the say ^x deceptively; and if willed your ^t Lord not did it ^x they ^z ; so <i>tharrhom</i> ¹⁶¹⁵ (<i>let-alone/forsake</i> [you ^s] <i>them</i>) and what <i>yaftarona</i> (<i>they^z craft a lie for fraudulent end</i>).	وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿٧٢﴾
113. And to <i>tassgha</i> (<i>fondlingly incline</i>) to it ^x <i>afedato</i> (<i>keen-preoccupation of the hearts</i>) (<i>of</i>) whom ^r they ^z believe not by the Here-after ^w ; and to delight it ^x they ^z and to commit they ^z whatever they (<i>are</i>) committing.	وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَضُوهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿٧٣﴾

¹⁶⁰⁵ The "ل" in "لَيُؤْمِنَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly".

¹⁶⁰⁶ This "it" for "أَنَّهَا", i.e. the *fact*, or *reality*.

¹⁶⁰⁷ This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing in inquiry* format. That is, Allah is *asking* and *informing* the "believer," not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying "يُؤْمِنُونَ" not "يُؤْمِنُونَ."

¹⁶⁰⁸ The word "نَقَلِبْ" is the intensive form of "قَلِبْ", thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

¹⁶⁰⁹ The Arabic word "الأفئدة" is plural of "فؤاد" = *keen-preoccupation of the heart*.

¹⁶¹⁰ The word "tharr," in "نَذَرُهُمْ" = "let-[you^s] alone/forsake/desert" has no English equivalent *per se*, so we *transliterate* and *parenthetically explain*.

¹⁶¹¹ The word "يَجْهَلُونَ" = "tajhaloon" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed in some thing contrary to reality*, (3) *did something not correct*.

¹⁶¹² The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "multitudinous foe," see الهادي and اللسان.

¹⁶¹³ See footnote 1440 regarding *reveal*.

¹⁶¹⁴ The word "زُخْرَفَ" means *gilded* or "seemingly attractive".

¹⁶¹⁵ See footnote 1549 above regarding *tharr*.

114. Do then other than Allah <i>abtaghey</i> ¹⁶¹⁶ ([I]earnestly-quest) a referee; while He Who descended to you ^b The Book <i>mufassalan</i> ¹⁶¹⁷ (it ^x being expounded); and whom ^r <i>aa'taynahom</i> (We accorded/given them) the book ^x they ^z know that it ^x (is) surely <i>munaẓẓalon</i> ¹⁶¹⁸ (that which had been descended) from your ^t Lord by the right, so assuredly let-not be [you ^s] of the dubitantes.	أَفَغَيْرَ اللَّهِ أَبْتَغَىٰ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾
115. And concluded ^w your ^t Lord's word ^w truthfully and justly no substituter for His words ^w and He (is) The Samee ^o ¹⁶¹⁹ (The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer) The Omniscient.	وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾
116. And <i>en</i> (if)[you ^s]obey most(of) whom ^p (are) in the Earth ^w they ^z mislead you ^s <i>a'n</i> (regarding) Allah's path; <i>en</i> (not) <i>yatta'beona</i> (closely-follow they ^z) except the presumption, and not they except conjecturing.	وَأَن تَطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا تَخْرُصُونَ ﴿١١٦﴾
117. Verily your ^t Lord He (is) knowinger (of) whom ^p [he] strays <i>a'n</i> (off) His path, and He (is) knowinger by the <i>muhtadeena</i> ¹⁶²⁰ (they who found and accepted the divine-guidance).	إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾
118. So let eat you ^z of what (had been) mentioned Allah's name on it, ^x <i>en</i> (if/since) you ^c were by His <i>Aya'te</i> ^w (messages) believers.	فَكُلُوا مِمَّا ذُكِّرَ اسمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾
119. And what (is) for you ^b that not you ^z eat of what (had been) mentioned Allah's name on it ^x ; and <i>qad</i> (already and affirmatively) [He] expounded for you ^b what [He] forbad on you ^b except what you ^z (had been) forced to it ^x ; and verily many surely mislead they ^z by their <i>abwa</i> ¹⁶²¹ (tendentious likings) by other than knowledge; verily your ^t Lord He (is) knowinger by the aggressors.	وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾
120. And <i>tharo</i> (let-you ^z forsake/leave-off) overt (of) the sin ^x and its ^x covert; verily who ^r they ^z earn the sin they ^z shall (be) requited by what they ^z were committing.	وَذَرُوا ظِلَهِ الْأَثَمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثَمَ سَجَزُونَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٢٠﴾

¹⁶¹⁶ The word “إبتغى” = “طلب حثيثاً” meaning: earnestly quested.

¹⁶¹⁷ The word “mufassala” = “مفصلاً” is singular, masculine, objective noun, meaning that which is made expounded.

¹⁶¹⁸ The word “munaẓẓalon” is singular, masculine, objective noun, meaning: that which had been descended.

¹⁶¹⁹ See the Lexicon attached to this Translation for this multi-meaning word = “المسمع.”

¹⁶²⁰ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen.”

¹⁶²¹ The word “هوئى” is singular of “أهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هوئى” agrees with what I came with, i.e. The Qur'an and Hadeeth.

<p>121. And let-not eat you^z of what not (<i>had been</i>) mentioned Allah's name on it^x; and verily it^x (<i>is</i>) surely a <i>fesqon</i>¹⁶²² (<i>a rebellion vis-à-vis Allah's command</i>); and verily the Satans surely [reveal]¹⁶²³ to their <i>aw'leya'e</i>¹⁶²⁴ (<i>guardians-/allies</i>) to dispute you^z they^z; and <i>en</i> (<i>if</i>) you^c obeyed them, certainly you^b (<i>are</i>) surely <i>mushbrekoona</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>).</p>	<p>وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ أَسمُ اللَّهُ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجَدِّلُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿٦١﴾</p>
<p>122. Is [and] who^p [<i>he</i>] [was] dead then We quickened him and We made for him an illumination^x [<i>he</i>] walks by it^x in the mankind, like whom^p his parable^x/example^x (<i>is</i>) in the darknesses^w not surely [<i>he</i>] (<i>is</i>) egressing from it^w; like <i>tha'leka</i> (<i>that-afar-it/that</i>) (<i>had been</i>) adorned for the unbelievers what they^z were working.</p>	<p>أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بَخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾</p>
<p>123. And like <i>tha'leka</i> (<i>afar-that-it</i>) * We made in every village^w its^w bigs criminals to machinate they^z in it^w; and not they^z machinate except by their selves^w and not they^z perceive.</p>	<p>وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بَأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿٦٣﴾</p>
<p>124. And if came^w (<i>to</i>) them an <i>Aya'ton</i>^w (<i>message/prophethood</i>) said they^z: never [<i>we</i>] believe until [<i>we</i>] (<i>are</i>) given like what (<i>had been</i>) given Allah's messengers; Allah (<i>is</i>) knowinger whence [<i>He</i>] make/emplaces His message; will betide whom^r <i>ajramno</i>¹⁶²⁵ (<i>he-they who had committed crime</i>) cringe <i>enda</i> (<i>by rule of</i>) Allah and a severe torment by what they^z were machining.</p>	<p>وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿٦٤﴾</p>
<p>125. So whomever Allah wants to divinely-guide <i>yashrah</i> ([<i>He</i>] <i>delightedly opens</i>) his chest for Islam; and whomever [<i>He</i>] wants to mislead him [<i>He</i>] makes his chest narrow constraint¹⁶²⁶ as if only <i>yassa'ado</i> (<i>to distressingly gradually-ascends</i>) [<i>he</i>]¹⁶²⁷ in the sky^w; like <i>tha'leka</i> (<i>afar-that-it</i>) * makes Allah the <i>rejsa</i>^x (<i>filth/anathema</i>)^x over whom^r not believe they^z.</p>	<p>فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ تَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿٦٥﴾</p>
<p>126. And this (<i>is</i>) <i>Sseratto</i> (<i>road/way</i>) (<i>of</i>) your^t Lord straight, <i>qad</i> (<i>already and affirmatively</i>) expounded We the <i>Aya'te</i>^w (<i>messages/signs/proofs</i>) for a people <i>yadhdhakkarona</i> (<i>repetitively-reminisce they</i>^z).</p>	<p>وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿٦٦﴾</p>

¹⁶²² See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*.

¹⁶²³ See footnote 1430 above regarding *reveal*.

¹⁶²⁴ The word “أولياء” could also mean: friends, protectors.

¹⁶²⁵ The word “أجروا” is made up of two parts: (1) “أجرم” and (2) the “موا” = the *absentees masculine speakers'* pronoun for a *plural*. However, part (1) “أجرموا” is a *past tense* for which there is no English correspondent verb. So, the closest *approximation* to that is: “*crime committed*,” which slightly different then the original text.

¹⁶²⁶ The word “حرج” = “اضيق الضيق” see “اللسان” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between them* is called “حرج” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “*sin*.”

¹⁶²⁷ The word “اصعد” is unlike “صعد” as “اصعد” means *صعد بجهد متعب متالي*. See *اللسان*.

127. For them the Peace's home ^{w1628} enda (by munificence of/ by Rule of) their Lord, and He (is) their Wa'leyo (Guardian-/Ally) by what they ^z were working.	﴿ هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴾
128. And day [He] throngs them together, O, the Jinn community qad (already and affirmatively) istakthartom ¹⁶²⁹ (affirmably waxed you ^z) of the humankind; and said their am'leya ¹⁶³⁰ (guardians/allies) of the humankind: O, our Lord, istamta'a ¹⁶³¹ (had lengthily affirmably enjoyed the transitory worldly delights) some of us by some and we reached our ajala ¹⁶³² (term-limit), which ^x ajalta ([You ^g] term-limited) for us; said [He]: the Hell ^w (is) your ⁿ mathwa* (obligatory: long-term/semi-permanent-abode) immortals (you all are) in it ^w , except whatever ¹⁶³³ Allah wills; verily your ^t Lord (is) Hakeemon ¹⁶³⁴ (infinite bekma ¹⁶³⁵ Effector), Omniscient.	﴿ وَيَوْمَ تَحْشُرُهُمْ جَمِيعًا يَمْعَشِرُ الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رُبَّنَا أَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴾
129. And like tha'leka (afar-that-it) * nowalli (We: empower/enable) some (of) the dha'lemeena ¹⁶³⁶ (injustice-doers) (on) some (injustice-doers) by what they ^z were earning.	﴿ وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴾
130. O, community (of) the Jinn and the humankind: did not ya'atee (appear/come to) you ^b messengers of (among) you ^b narrating they ^z on you ^b My Aya'te ^w (messages) and they ^z warn you ^b (about) your ⁿ lega'a (meeting with) this-day; said they ^z : we witnessed/testified on our selves ^w ; and beguiled ^w them the life ^w (of) the world ^w and they ^z witnessed/testified on their selves ^w that they ^z were unbelievers.	﴿ يَمْعَشِرُ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُونَ عَلَيْكُمْ آيَاتِي وَيُذَكِّرُونَكَ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴾
131. Tha'leka (afar-that-it) * surely not was your ^t Lord muh'leka (perishing/causer to perish) the villages ^w by dbulmen (polytheism/injustice) while its ^w people (are) ghafeelona (they who are unaware).	﴿ ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَفِلُونَ ﴾
132. And for each (are) ranks ^w of what they ^z worked and your ^t Lord (is) not indeed a neglecter amma (regarding) what they ^z work.	﴿ وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴾
133. And your ^t Lord, The Rich, mercy ^w possessor, en (if) [He] wills [He] undoes you ^b and yastakblef ([He] affirmably makes vicegerents) from after you ^b whatever ¹⁶³⁷ [He]	﴿ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ

¹⁶²⁸ The expression "Peace's home" is figurative Arabic tongue expression meaning: Paradise.

¹⁶²⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁶³⁰ The word "أولياء" could also mean: friends, protectors.

¹⁶³¹ The word "استمتع" is "تمتع طويلا" see "الهادي" hence lengthily is added to emphasize this concept.

¹⁶³² The word "الأجل" means term-limit, see اللسان.

*In "اللسان" means "ثوى" = "هلك" and "مئوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مئوى" is there by force of his/her circumstances and not by his/her choice per se. So, mathwa-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

¹⁶³³ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = connective noun meaning that which. See الدر المصون، ل أحمد الحلب وإعراب القرآن، لمحمود صافي.

¹⁶³⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

¹⁶³⁵ See the Lexicon attached to this Translation for "bekma".

¹⁶³⁶ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

¹⁶³⁷ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = connective noun meaning that which. See الدر المصون، ل أحمد الحلب وإعراب القرآن، لمحمود صافي.

wills; just-as [He] constituted you ^b of other people's progeny/creation ¹⁶³⁸ .	بَعْدَكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿٦٣٨﴾
134. Verily what you ^z (<i>are being</i>) promised surely (<i>it^s is</i>) aa'ten (<i>approaching/ coming</i>); and not you ^c (<i>are</i>) surely enfeeblers.	إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٦٣٩﴾
135. Let-say [<i>you^s</i>]: O, my people let-work you ^z over your ⁿ status, verily I am a worker (<i>[over mine]</i>); so you ^z will know for whom ^p (<i>to</i>) be for him the home's ^{w1639} (<i>world's/ Hereafter's</i>) consequence ^w ; verily it ^x (<i>the truth^x</i>), not prosper the dba'lemoona ¹⁶⁴⁰ (<i>injustice-doers</i>).	قُلْ يَنْقُورِ أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَنْقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٦٤٠﴾
136. And they ^z made for Allah of what thara'a ([He] <i>created/- propagated/ manifested</i>) of the hartha (<i>tillage/ -cultivation</i>) and the an'aa'me ^{w1641} (<i>cattle/ sheep/ goats/ and camels</i>) ^w a lot then said they ^z : this (<i>is</i>) for Allah by their claim and this (<i>is</i>) for our partners (<i>their deities</i>); so what [was] for their partners so [<i>it^x</i>] reaches not to Allah and what [was] for Allah so it ^x reaches to their partners; fouled what they ^z rule.	وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٦٤١﴾
137. And like tha'leka (<i>afar-that-it</i>) ^x adorned for a multitude of the mushbrekeena (<i>he-they who partner deities with Allah/ he-polytheists</i>) murder (<i>of</i>) their children their partners to yurdo ¹⁶⁴² (<i>cause to: perish/ die-out</i>) them and to addle they ^z on them their religion ¹⁶⁴³ ; and if willed Allah not done it ^x they ^z ; so let-leave them [<i>you^s</i>] and what yastarona (<i>they^z craft a lie for fraudulent end</i>).	وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ لِيُرْذُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿٦٤٢﴾
138. And said they ^z : this ^w (<i>are</i>) an'aa'mon ^{w1644} (<i>cattle/ sheep/ goats/ and camels</i>) ^w and harthon ¹⁶⁴⁵ (<i>tillage/ crops/ produce</i>) (<i>are</i>) sacrosanct/ taboo not yatt'amo ([he] <i>ingests</i>) it ^w except whom ^p we will, by their claim; and an'aa'mon ^w (<i>had been</i>) forbidden ^w its ^w backs and an'aa'mon ^w they ^z mention not over it ^w Allah's name, ifteyra'an (<i>craftily fabricated lie for fraudulent end</i>) on Him; [He] will requite them by what they ^z were yastarona (<i>they^z craft a lie for fraudulent end</i>).	وَقَالُوا هَذِهِ أُنْعِمَ وَحَرِثٌ حِجْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعِمَ حُرِّمَتْ ظُهُورُهَا وَأَنْعِمَ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا أَفْتَرَاءٌ عَلَيْهِمْ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿٦٤٣﴾

¹⁶³⁸ The word "ذُرِّيَّةٌ" linguistically has double meaning: (1) *creation* or (2) *progeny*. See الهادي. Clearly in this context *creation* is what applies.

¹⁶³⁹ See the *Lexicon* attached to this *Translation* for the word "dar" which has several meanings. Among such meanings in this context are: (1) *this world* and (2) *the hereafter*.

¹⁶⁴⁰ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

¹⁶⁴¹ The word "the an'am" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = *cattle, sheep, goats, and camels*

¹⁶⁴² The word "يردوهم" means to *die out* them, cause them to cease living completely.

¹⁶⁴³ Presumably the religion of Ismael (Ishmael), which they had corrupted.

¹⁶⁴⁴ The word "the an'amo" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = *cattle, sheep, goats, and camels*.

¹⁶⁴⁵ The word "حرث" has multiple meanings; in this context it means crops or produce. See روح المعاني and اللسان.

<p>139. And said they ^z what (<i>is</i>) in the bellies of this ^w the <i>an'aa'me</i>¹⁶⁴⁶ (cattle/sheep/goats/ and camels)^w (are) purely for our males and (are) <i>muharramon</i> (forbidden/ illegitimate) on our spouses; and <i>en(if)be</i> (<i>it^{sc}</i>) a carrion then they (are) in it^x sharers; requites them [He] will, (for) their description; verily He (<i>is</i>) <i>Hakeemon</i>¹⁶⁴⁷ (<i>infinite bekma</i>¹⁶⁴⁸ Possessor) Omniscient.</p>	<p>وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمَحْرُومٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾</p>
<p>140. <i>Qad</i> (already and affirmatively) lost who ^r they ^z killed their children preposterously by other than knowledge and they ^z forbad what Allah <i>razaqa</i> (provided/availed) them <i>ifteyra'an</i> (craftily fabricated lie for fraudulent end) on Allah; <i>qad</i> (already and affirmatively) strayed they ^z and they ^z were not <i>muhtadeena</i>¹⁶⁴⁹ (who found and accepted the divine-guidance).</p>	<p>قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ اقْتِرَاءً عَلَىٰ اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾</p>
<p>141. And He Who established gardens ^w trellised ^w and other than trellised ^w and the date-palms ^w and the <i>zar'aa</i>¹⁶⁵⁰ (the vegetation after sprouting) ^x dissimilar its ^x <i>okola</i>¹⁶⁵¹ (fruits/morsel/edibles); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you^z of its^x <i>thama're</i>^x (trees/plants crops/fruits)^x if [<i>it^{sc}</i>] <i>athmara</i> (fruited/cropped) and <i>aa'to</i> (let-[you^z] accord/allot) its^x right¹⁶⁵² (on) day of its^x harvest; and let-not you^z squander; verily He loves not the prodigals/squanderers.</p>	<p>وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثَرُهُ وَالزَّيْتُونَ وَالزُّمَانُ مِثْلَيْنِ وَعَيْنٌ مُثْتَلِبَةٌ كَلُولًا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾</p>
<p>142. And of the <i>an'aa'me</i>^w (cattle/sheep/goats/ and camels)^w a burden-carrier^{w1653} and a <i>farshan</i>¹⁶⁵⁴ (small <i>an'aa'me</i> for consumption); let-eat you^z of what Allah provided you^z, and let-not <i>tatta'be'o</i> (closely-follow you^{sc}) the steps of the Satan; verily he (<i>is</i>) for you^z a foe¹⁶⁵⁵ manifest.</p>	<p>وَمِنْ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾</p>
<p>143. Eight pairs: of the sheep twain and of the goat twain; let-say [you^s]: did the twain male forbad [He] or the twain females; or (<i>that</i>) comprised ^w [on it^x] the twain females' wombs; <i>nabbe'oney</i> (let inform me you^f by piece-of-significant-and-availing-news) by knowledge, <i>en</i> (<i>if</i>) you ^c were <i>ssadeqeena</i> (always-truth-enforcers).</p>	<p>ثَمْنِيَّةٌ مِنْ الْأَزْوَاجِ مِنْ رَبِّ الضَّأْنِ أُنْثَىٰ وَثَمْنِيَّةٌ مِنَ الذَّكَرَيْنِ قُلْ لِلَّذِينَ هُمْ عَنْ آلَتِهِمْ أَزْوَاجٌ أَمْ وَاللَّائِيْنَ أَنْتُمْ بِعُلَمَاءٍ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾</p>
<p>144. And of the camels twain and of the cattle^w twain let-</p>	<p>وَمِنْ الْإِبِلِ اثْنَيْنِ وَمِنْ الْبَقَرِ</p>

¹⁶⁴⁶ Ibid.

¹⁶⁴⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

¹⁶⁴⁸ See the *Lexicon* attached to this *Translation* for “bekma.”

¹⁶⁴⁹ See the *Lexicon* attached to this *Translation* for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

¹⁶⁵⁰ See the *Lexicon* attached to this *Translation* or the *Introduction* for details on this unique word.

¹⁶⁵¹ The word “*okol'e*” = “أكل” is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.

¹⁶⁵² Here “its right” means the *Zakah* (the prescribed *Sharey'a* almsgiving) according to a great many commentators; but others maintain that in addition to the *Zakah*, this “right” means a portion of the harvest to be given as charity to the poor who happen to attend the harvesting, as was customary before the *Zakah* was decreed.

¹⁶⁵³ The word “حمولة” means those animals of the “an'aam” that could carry burdens on their bodies.

¹⁶⁵⁴ The word “فرشا” has many meanings, among them as in this context, the small *an'aam* for consumption.

¹⁶⁵⁵ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

say [you^s]: did the twain male forbid [He] or the twain females; or (*that*) comprised^w [on it^x] the twain females' wombs; or you^c were witnesses *edh(when)* enjoined you^b Allah by this; so who^a (*is*) wronger¹⁶⁵⁶ than of whom^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie to mislead [he] the mankind by other than a knowledge; verily Allah divinely-guides not the people, the *dha'lemeena*¹⁶⁵⁷ (*injustice-doers*).

أَتَيْنَ قُلَّ الذَّكَرَيْنِ حَرَّمَ أَمِ
الْأُنثَيَيْنِ أَمَا أَشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ
شُهَدَاءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ
كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٤٥﴾

145. Let-say [you^s]: [I] find not in what (*had been*) revealed¹⁶⁵⁸ to me *muharraman* (*forbidden/illegitimate*) on *tta'emon* (*ingestion-taker*) *yatt'amo* ([he] ingests/eats) it^x except that [it^x] be a carrion^w or blood *masfohan*¹⁶⁵⁹ (*which is being poured forth*), or flesh (*of*) a swine so verily it^x (*is*) a *rejson*^x (*filth/-anathema*)^x or a *fesqan*¹⁶⁶⁰ (*rebellion vis-à-vis Allah's command*) (*had been*) invoked for other than Allah by it^x; so whoever [he] (*had been*) forced other than a transgressor and neither an aggressor, then verily your^t Lord (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ
مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا
أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مُسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ
رَجِسٌ أَوْ فِسْقًا أُولَئِكَ لَغَيْرِ اللَّهِ
بِهِمْ ۖ فَمَنْ أَضْطَرُّ غَيْرَ بَاغٍ وَلَا
عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٦﴾

146. And on whom^r *hado*¹⁶⁶¹ (*they who had adopted the Jewish "law"/customs/repented*) We forbid every claw possessor; and of the cattle^w and the sheep^w We forbade on them their both fats save what bore^w their both backs or the entrails or what (*got*) mixed by a bone; *tha'leka* (*afar-that-it*)^x We requited them by their *baghya* (*selfish envy/transgression*) and verily We surely (*are*) *ssadeqoona* (*always truth enforcers*).

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ
ذِي ظُفْرٍ وَمِنْ الْبَقَرِ وَالْغَنَمِ
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا
حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا
اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَهُمْ
بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٧﴾

147. Then *en* (*if*) they^z denied you^g then let-say [you^s]: yourⁿ Lord (*is*) possessor (*of*) a broad^w/vast^w mercy^w and not (*to be averted/forthwith-retained*) His *ba'saso*¹⁶⁶² (*intense torment*) a'n (*off*) the people, the criminals.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو
رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ
الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٨﴾

148. Shall say who^r they^z partnered (*deities with Allah*) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (*afar-that-it*)^x denied they^z of before them until they^z tasted Our *ba'asa* (*intense torment*); let-say [you^s]: do you^z have of a knowledge^x so *tokhrejo* (*you^z produce*) it^x

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ
مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا
مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ
هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ

¹⁶⁵⁶ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger”.

¹⁶⁵⁷ The “ظالمين”=“the injustice-doer,” as “الظلم”=“injustice.” See footnote 148 below.

¹⁶⁵⁸ See footnote 1440 above regarding *reveal*.

¹⁶⁵⁹ The word “*masfohan*” is *singular, masculine, objective noun*, meaning that which is being poured forth, for which there is *no* English equivalent.

¹⁶⁶⁰ See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*.

¹⁶⁶¹ The word “*hado*” for the singular and “*hado*” for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁶⁶² See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

for us; *en* (not) *tatta'be'ona* (closely-follow you^z) except the presumption, and *en* you^f (are) except conjecturing.

149. Let-say [you^s]: so for Allah (is) the ultimate ^w argument, ^w then if [He] willed surely [He] (would have) surely divinely-guided you^z wholes.

150. Let-ay [you^s]: *halomma*¹⁶⁶³ (bring forth) yourⁿ witnesses-/testifiers, who^r (would) testify they^z that Allah forbade this, so *en* (if) testified they^z, then let-not testify [you^s] with them and let-not *tattabe'a* (closely-followed [you^s]) *abwa* (tendentious likings) (of) whom^r they^z denied by Our *Aya'te*^w (messages) and who believe they^z not by the Hereafter^w and they by their Lord *ya'adeloona* (they^z equalize/partner other deities as coequals to Allah).

151. Let-say [you^s], let-come you^z [I] recite what forbade yourⁿ Lord on you^z: that not you^z partner (other deities) by Him a thing, and by both the begetters (parents) *ehsan* (reverentially and benevolently); and let-not you^z kill yourⁿ children of penury; We *narzogo* ([We] provide-/allot) you^b and *eyyahum*¹⁶⁶⁴ (indeed including them); and let-not near you^z the profanities ^w¹⁶⁶⁵ what appeared-/manifested of it^w and what hid; and let-not kill you^z the self^w which ^u Allah hallowed/forbad except by the right *tha'lekum* (collective-afar-He)^x [He] enjoined you^z by it ^x *la'alla* (craving currently unavailable deed that, perhaps) you^b celebrate you^z.

152. And let-not near you^z the orphan's possession except by which ^u (is) *absa'no*¹⁶⁶⁶ (perfecter and beautifuler) until [he] attains his *ashudda*¹⁶⁶⁷ (prime/full mental and physical strengths); and let-fulfill¹⁶⁶⁸ you^z the measure and the balance by the *qesstee*¹⁶⁶⁹ (rendering absolute-justice post removal of injustice); not [We] charge a self^w except its^w capacity; and if said¹⁶⁷⁰ you^c then *e'edelo* (let-be-just you^z) and albeit [he] was kin-possessor, and by Allah's covenant let-fulfill you^z *Tha'lekum* (collective-afar-He)^x [He] enjoined you^z by it, ^x *la'alla* (craving currently unavailable deed that, perhaps) you^b reminisce you^z.

لَنَّا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٩﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْنَكُمْ أَجْمَعِينَ ﴿١٥٠﴾

قُلْ هَلْمْ شَهِدَآكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِعَايَتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥١﴾

﴿١٥٢﴾ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ رَبِّ إِمْلِقْ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٣﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكْلَفْ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٤﴾

¹⁶⁶³ The Arabic word “هَلَمْ” has several meanings, such as: come forth, come on, bring (me), give (me).

¹⁶⁶⁴ The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

¹⁶⁶⁵ The word “فاحشة” = “profanity” (plural “فواحش” as indefinite noun or plural “الفواحش” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah’s proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

¹⁶⁶⁶ There is no English word for *absane*. Both words perfecter and beautifuler are in their adjective sense.

¹⁶⁶⁷ The Arabic word “ashudda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

¹⁶⁶⁸ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

¹⁶⁶⁹ See the Lexicon attached to this Translation for the difference between “القسط” and “العدل”.

¹⁶⁷⁰ That is to say in a statement of judgment or decision in any case of dispute.

<p>153. And verily this (is) My Sseratte^x (road/way)^x straight, so etta'be'o (let-closely-follow you^z) it^x and let-not tattabe'o (closely-follow you^z) the paths,¹⁶⁷¹ then sundered by you^z off His path; Tha'lekum (collective-afar-He)^x enjoined you^z [He] by it^x la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona (reverently guard you^z not to displease Allah).</p>	<p>وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنُكُمْ بِمِثْلِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٧﴾</p>
<p>154. Afterwards aa'tayna (We accorded/gave) Mosa (Moses) the book conclusively¹⁶⁷² on whom^x abasana ([he] who rendered meritorious-deed/say), and an expounding for everything, and a divine-guidance^x and a mercy,^w la'alla (craving currently unavailable deed that/perhaps) they by their Lord's lega'a (meeting with) believe they^z.</p>	<p>ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿٦٨﴾</p>
<p>155. And this (is) a book^x We descended it^x blessed^x so ettabe'o (let-you^z closely-follow) it^x and ettaqo (let reverentially guard you^z not to displease Allah) la'alla (craving currently unavailable deed that, perhaps) you^b turhamoona (you^z be mercy-given).</p>	<p>وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٩﴾</p>
<p>156. That-not¹⁶⁷³ you^z say: verily only the book (had been) descended on ta'efatayn^w (band/party)^w of before us; and en¹⁶⁷⁴ (indeed) We were regarding their study (are) surely neglectors.</p>	<p>أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿٧٠﴾</p>
<p>157. Or say you^z: had that we (had been) descended on us the book surely (we would have been) ahda (of better/more divinely-guided) than them; so qad (already and affirmatively) came^x (to) you^b evidence^w from yourⁿ Lord and a divine-guidance^x and a mercy^w; so who^a (is) wronger¹⁶⁷⁵ than who^p [he] denied by Allah's Aya'te^w (messages/The Qur'an) and [he] shunned a'n (off) it^w; [We] shall requite whom^r they^z shun a'n Our Aya'te^w the ill torment by what they^z were shunning.</p>	<p>أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿٧١﴾</p>
<p>158. Do they^z wait/look except that ta'teya^w (descend/come)^w (to) them the angels or ya'ateya^x (sublimely/unimaginably comes)^x your^t Lord or ya'ateya^x (appear/happen)^x some (of) your^t Lord's Aya'te^w (miracles/signs/proofs); day ya'atee^x (appear/happen)^x some (of) your^t Lord's Aya'te^w benefits not a self^w its^w belief not had believed-she^y of before or earned-she^y in its^w belief a khayran (worship/goodness/desirables); let-say [you^s]: let-wait you^z verily we (are) muntadheroona (ones that are waiting).</p>	<p>هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنْتَ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿٧٢﴾</p>

¹⁶⁷¹ That is "other" paths.

¹⁶⁷² See the Lexicon attached to this Translation for more elaboration on this word, for the distinctive difference between "conclusion" and "completion." Thus, the book was given in conclusion to he who accepted it and complied with its dicta, primarily the great messenger of Allah Mosa (Moses), peace be upon him, or any one who likewise accepted the book and complied with its dicta.

¹⁶⁷³ This "نَ" is for "لَيْسَ" which means so-that-not.

¹⁶⁷⁴ The particle "إِنَّ" has several applications, here (and Allah knows best) it means surely, certainly, indeed.

¹⁶⁷⁵ See the Lexicon attached to this Translation for "ظَالِمٌ" = "ظَالِمٌ" = "injustice-doer" and "ظَالِمٌ" = "wronger."

159. Verily who ^r they ^z sundered their religion and they ^z were sects/factions, ¹⁶⁷⁶ not you ^g (are) of them of a thing; verily only their matter (is) to Allah afterwards <i>youna'bbe'o</i> ([He] inform by piece-of-significant-and-availing-news) them by what they ^z were doing.	إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾
160. Whoever came ^x [he] by a <i>hasanatey</i> ^w (meritorious-deed) ^w verily for him ten folds its ^w like, and whoever came ^x [he] by the <i>sayye'aa'te</i> ^w (demeritorious-deed) ^w then not (to be) requited [he] except its ^w like, while they (are) not <i>yodh'lamoona</i> ¹⁶⁷⁷ (to be wronged they ^z).	مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾
161. Let-say [you ^s]: verily I divinely-guided me my Lord to <i>Sseratten</i> (single and specific Path) straight, a religion <i>geyaman</i> ¹⁶⁷⁸ (forthright/suitable for living), (Ebraheema's (Abraham)'s sect ^w /faith ^w <i>haneefan</i> ¹⁶⁷⁹ (rightly inclined be) and [he] was not of the <i>mushrekeena</i> (he-they who partner deities with Allah/he-polytheists).	قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾
162. Let-say [you ^s]: verily my Prayer ^w and my <i>nosok</i> (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca) ^x and my living ^x and my dying ^x (all are) for Allah the worlds' Lord.	قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
163. No partner for Him and by <i>tha'leka</i> (afar-that-it) ^x I (had been) commanded and I am the Muslims' first.	لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾
164. Let-say [you ^s]: do other than Allah [I] desire a Lord while He (is) Lord (of) everything; and earns ^w not every self ^w except on it ^w ; and not <i>ta'zero</i> (ill-burdens, sins, offends) a <i>wa'zeyra'ton</i> (she-ill-burden-bearer/she-sinner/she-offender) another's <i>wezra</i> (an ill-burden/sin/-offense) ¹⁶⁸⁰ ; afterwards to your ⁿ Lord (is) your ⁿ return, then <i>youn'bbe'o</i> ([He] inform by piece-of-significant-and-availing-news) you ^b by what you ^c were in it ^x differing.	قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾
165. And He Who made you ^b the Earth's ^w <i>kbala'ef</i> ¹⁶⁸¹ (iterative successors) and [He] raised some (of) you ^b above some ranks ^w to essay you ^z [He] in what <i>aa'ta</i> ([He] accorded/allot) you ^b ; verily your ^t Lord (is) swift (in) the punishment and verily He surely (is) <i>Ghafooron</i> (iterative Forgiver) <i>Rabeemon</i> (iterative mercy Giver).	وَهُوَ الَّذِي جَعَلَكُمْ خُلَفَاءَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُم ۚ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

¹⁶⁷⁶ The word “شِيَع”= “sects/factions” in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other.

¹⁶⁷⁷ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

¹⁶⁷⁸ The word “قِيمًا”= “مستقيما” i.e. means *forthright/suitable for living*. See الراغب، اللسان.

¹⁶⁷⁹ The word “حنيفًا”= “ميلًا” is an *adverbial* construct, hence “leanly.” See إعراب القرآن، لمحمود صافي. The “leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on *multiple* idols' worships.

¹⁶⁸⁰ See the *Lexicon* attached to this *Translation* regarding *ill-burden*.

¹⁶⁸¹ The word “خلاف”=plural for “خالف”=successor, i.e. a *masculine plural*; while “خلفاء”= plural of “خليفة”. +